



Division I

Section 7

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

No. 5.

SEPTEMBER, 1819.

VOL. II.

Biography.

MEMOIR OF MENNO SIMON.

The characters of those who, during a dark age, contributed to sweep away the rubbish of ages from the professed church of Christ, are so extraordinary, that we seize with pleasure every opportunity of exhibiting them to the notice of our readers. The subject of this Memoir was a foreign divine, contemporary with Luther, and his illustrious colleagues, and, with them, adopted the principle of the sufficiency of the scriptures in all matters of religion. In our opinion, he acted much more consistently than those who, by retaining a practice which had no other foundation than the authority of the church, left their work very imperfect. MENNO SIMON rejected all human tradition in religion, and became the Founder of the Dutch Baptist Churches, which, from his name, are still called *Mennonites*.

This celebrated Reformer was born in the year 1496, in the province of Friesland, (one of the United Provinces,) in the village of Witmarsum, not far from Franeker, between Harlingen and Bolswaert. No particulars are related concerning him, during the period from his birth, till he entered on the ministry, in the Popish Church, in 1524, any farther than that his education was such as was generally adopted in that age with persons designed to be priests. In his 28th year he entered on the ministry, in a village called Punnington, the residence of his father, where he found two other young men, of the same age with himself, and engaged in the same profession: one of them, the pastor of the village, possessed a tolerable share of learning, and both had some slight acquaintance

with the sacred volume; but Menno had never touched a bible, fearing, to use his own expression, lest he should be seduced by the perusal of the scriptures. "What a preacher," says he, "must I have been for the space of two or three years!"

After he had been engaged in the ministry about that period, he began to entertain scruples respecting the Popish doctrine of transubstantiation. Whenever he celebrated mass, he was deeply impressed with the thought, "This bread and wine cannot be the real body and blood of Christ." He imputed the impression, however, to the agency of Satan, who, he thought, thus endeavoured to seduce him from the faith of the holy church. He therefore resisted with all his might: he prayed, he confessed, he groaned,

but his resistance was in vain;—the impression that this doctrine could not be true, remained with unabated force on his mind.

No moral change, however, at present appeared. In company with his two clerical friends, his days and nights were spent in sports, drunkenness, and the vain and unprofitable amusements common to young people of a dissipated turn. On these occasions, the scriptures were frequently introduced for purposes of sport. Menno never mentioned them but to ridicule their contents: yet so great was his ignorance, that he was unconscious of the folly and wickedness of his conduct.

In the mean time, conscience was not silent, but admonished him that he was in a wrong path. His restlessness increased; and he at length resolved to give the New Testament a serious investigation. He had not proceeded far in the interesting task, before he discovered the errors of Popery, and that transubstantiation had no foundation in the word of God. All this was effected by the instrumentality of the Bible alone, without any human aid. He acknowledges, however, that he was indebted to the writings of Luther for a more clear and decided conviction of one important truth, namely, that the omission of the commandments of men does not render a person subject to eternal death, however it may expose him to temporal punishments, and temporal death.

Menno made a daily progress in the knowledge of the scriptures. He continued to discharge his duties as parish priest, and possessed just that degree of religious feeling and conduct which led all men to speak well of him. He all at once became, in the public estimation, a preacher of the gospel, without the least tinge of heresy or fanaticism. His society was generally courted. He was admired as a preacher, and commended as a religious man. The

world loved him, and (it is his own declaration) he loved the world.

About this time, a person named Sicke Snyder, one of the thousands who suffered under the name of Anabaptists, was beheaded at Leuwarden. Till now, Menno had heard of no other baptism than that of infants; and it was with no small surprise that he heard of the firmness with which the martyr adhered to his sentiments, and of his preferring an ignominious death on the scaffold to the dereliction of this article of his creed.

The insight into the word of God, which Menno already possessed, and the light which had shone upon him, whilst searching the divine oracles upon the subject of the mass, had freed him from the trammels of Popish bigotry, and had destroyed his resistance to the force of truth. His mind was become open to conviction; and the fact which had occurred before his eyes, of a person suffering martyrdom for sentiments on baptism different from those generally maintained, suggested an immediate and sedulous investigation of the scriptures respecting that ordinance. The issue may easily be conjectured: he could find no trace of Pædobaptism in the Bible; and was thus convinced that two of the sacraments of his church were unscriptural.

He immediately held a conversation with the pastor who has been already mentioned. The subject underwent a long discussion; and our young advocate for baptism, although entirely ignorant of the arguments employed by the Baptists of that age, in support of the practice, but with only the New Testament in his hand, obliged his friend to confess that pædobaptism had no foundation in the Bible.

Afraid, however, of placing too much dependence on his own judgment, though supported by the word of God itself, he searched the writings of some of the ancient fa-

thers, and found that they defended the opinion which he suspected to be untenable, upon this ground, that "the baptism of infants washed them from the defilement of original sin." The inconsistency of this position of the scriptures, stimulated him to continue his research. Convinced that the opinion of the ancients ascribed that efficacy to baptism, which is possessed only by the blood of Christ, he consulted the Reformers, and especially Luther, who had by this time risen into celebrity. The information which he gained from this quarter was not more satisfactory; it being the opinion of Luther, that "infants were to be baptized on their own faith, infused into them at baptism." He could neither reconcile this opinion with the scriptures, nor conceive it to be possible that infants, destitute of reason, should possess faith.

From Luther he turned to Bucer, who taught that infants should be baptized, in order that "they might be the more diligently watched, and that they might be instructed in the ways of the Lord." This argument appeared to him to be merely human, and unsupported by the scriptures.

He then applied to Bullinger, who directed him, in vindication of paedobaptism, to the Abrahamic covenant, and to circumcision; the former of which was made with infants, and the latter administered to them. The application of these things to infant baptism, he could not reconcile with that view of the nature and subjects of baptism, which he had acquired by reading the New Testament.

So far from removing his scruples concerning paedobaptism, these discordant opinions of the different leaders in the Reformation heightened them. He saw that they differed widely on the point, and therefore was confirmed in his sentiment, that both Papists and Protestants were mistaken, and that the Baptist, who had so lately suffered in

defence of his opinions, had truth and scripture on his side.

No improvement, however, had at present taken place in his character, except a slight one in morals only. He was still the slave of a love of popularity, and laboured with the greatest ardour to obtain and preserve the praise of men. Being invited, about this time, to exercise the priestly office in Witmarsum, the place of his nativity, worldly gain, and an increase of popularity, were the motives which induced him to embrace the invitation. "There," says he, "I preached, and said much from the word of God, but without any influence from the Spirit, or any proper affection for the souls of men; and I made, by these sermons, many young persons, like myself, vain boasters, and empty talkers; but they had very little concern for spiritual things." He had a considerable acquaintance with the word of God; but he says, "I entered with ardour into the indulgence of youthful lusts, and, like the generality of persons of similar pursuits, sought exclusively after gain, worldly appearance, the favour of men, and the glory of a name."

Thus it appears, that his just views of both the ordinances of the gospel were acquired by reading the scriptures, and meditation upon them, whilst his heart remained unsanctified. They were attained, as he himself observes, by the mere grace of God, and by the illumination of his Spirit, and not by means of any seductive arguments used by sectaries, as his enemies falsely represented. "I hope," adds he, "that I write the truth, and do not seek vain glory. If I received help from any one in making farther advance in truth, I give God eternal thanks for the same."

The manner in which he was brought to a reception of the distinguishing tenets of his party, should be borne in mind by the reader, as it will account for the ardour with which he maintained his pecu-

liarities of sentiment, as well as remove the stigma which his enemies endeavoured to fix upon him, by charging him with having derived his views of baptism from the insurgents of Munster.

There are two opinions concerning the origin of the Baptists. The first, maintained by themselves, is, that the apostles, and first Christians, were Baptists; that infant baptism, and infant communion, were early corruptions, which rose up together, and which were gradually introduced together into the church; that there has been, however, a succession of persons from the apostolic age, who have confined baptism to believers; and that the great body of the Waldenses, and not the Petrobrussians and (Henricans only, as some have thought,) were Antipædobaptists.* They farther say, that the Waldenses being dispersed, by persecution, all over Europe, great numbers of them settled in the Netherlands, long before the time of Menno, and that the Dutch Baptists before him were these very Waldenses. It is certain, that the Dutch Baptists, like the Waldenses, maintained the unlawfulness of oaths, and of war; and asserted, that passive obedience is incumbent upon Christians. They also agreed with them, in maintaining that Christians ought not to be civil magistrates, but should consider themselves as strangers and pilgrims on the earth; and that Christian ministers ought not to receive a stipend. They resembled them also in their boldness in reproving vice, in their love to each other, in their humility, in their contempt of the world, in the simplicity and purity of their manners, in the plainness of their dress, and in many other particulars.

Their adversaries, on the other hand, maintain, that they are descended from the insurgents of Munster. This insurrection of the German boors, or peasants, (as well

as several former ones before the reformation,) was occasioned by the intolerable oppression of their lords, against whom Luther inveighed, saying, that they deserved to be dethroned by God; at the same time exhorting the poor peasants to submit. A few ambitious and designing men, of considerable talents, joined their standard, and became their leaders. Some of these were Baptists, and many of the insurgents came over to their sentiments. They became wild and frantic enthusiasts, and ran into the greatest excesses, until the insurrection was quelled. In their character and principles they very much resembled the fifth-monarchy men, especially Venner and his followers, in 1661, all of whom were Pædobaptists, except one individual.* This observation reflects no dishonour upon the Pædobaptists: it only shows that wicked and mad enthusiasts have been, in some way or other, connected with every denomination; and that the Baptists are no more disgraced by the insurrection of Munster, than the Pædobaptists by that of Coleman-street; or, than wise and rational Episcopalians by the high-church mobs of Sacheverel, and of Birmingham.

To return to Menno;—his convictions at length became irresistible. "What shall I do?" he was accustomed to exclaim; "If I continue in this state, and do not, to the utmost of my ability, expose the hypocrisy of false teachers, and the impenitent and careless lives of men; their depraved baptism and supper, with their other superstitious; what will become of me?" These convictions ended in true conversion and repentance.

It was impossible for him long to maintain his communion with the church of Rome: it continued but nine months after his conversion. He writes as follows: "God then stretched out to me his parental hand, and imparted to me such a

* See the Works of Herman Schyn, Melchning, D. T. Twisbee, F. V. Brought, &c.

* See Ivinney's History of the Baptists, Vol. 1. p. 368.

degree of his Spirit, that I voluntarily made a surrender of my reputation, and of the honour which I had acquired among men, together with all my Popish abominations, my mass, my pædobaptism, my ungodly life, and all my worldly prospects, and determined to spend my life in poverty, bearing the cross of Christ. In my feeble measure, I feared God. I sought for pious men, and found some, though but few who were equally distinguished for the soundness of their opinions, and the ardour of their zeal. Thus, gentle reader, did my gracious God, by his rich grace towards me, a miserable sinner, draw me to himself. It was He who filled my heart with inquietude; it was He who renewed me in the spirit of my mind; it was He who humbled me in his fear, who made me in some measure acquainted with himself, who drew me from the path of death, and who introduced me into the communion of his saints, in the narrow path that leadeth to life. To Him be the praise forever. Amen."

After passing about a year in the society of a small, but faithful, band of Christians, employing himself chiefly in writing and reading, he received an unexpected visit from six or eight persons, of one heart and mind with himself, who had been deputed to him by a society of pious persons, of the same spirit and sentiments. These worthy people besought him affectionately, and with great earnestness, to be their pastor.

This invitation threw him into no small perplexity. On the one hand, he was deterred from accepting it by a sense of his own incompetency, ignorance, timidity, and feeble constitution; by his knowledge of the wickedness and tyrannical disposition of the world; by the existence of numerous and powerful parties in the religious world; and by the severe trials which were then connected with the preaching of the gospel. But there were motives in the other scale which

preponderated. These were, the excellent character of these pious men, their poverty, and their urgent entreaty that he would accede to their request.

After earnest prayer, therefore, to God, he accepted the invitation; upon which event he makes the following reflections: "I have no connexion with the Munsterites, nor with any other seditious sect, as has been slanderously reported; but though unworthy, was called to this office by a people who confessed Christ and his word, and who passed their lives in penitence and the fear of God, serving their neighbours in love; a people who bore their cross, and sought the salvation and good of all men; who loved righteousness and truth, and detested injustice and wickedness."

His ministry was attended with great success. "God rendered," says he, "the form of his church so beautiful, and invested its members with such invincible fortitude, that not only many stubborn and haughty sinners were brought to supplicate for mercy, the incontinent became chaste, the drunken sober, the churl bountiful, the cruel benign, and the impious devout; but they likewise bore a glorious testimony to the truth which they professed, manifesting the greatest constancy in surrendering their fortunes, their liberties, and their lives."

"To promote this great object," adds he, "it has been necessary for me to endure, with my poor and feeble wife, and my infants, during a period of eighteen years, numerous and various anxieties, burdens, griefs, afflictions, miseries, and persecutions, living in every place in poverty, in fear, and in perpetual hazard of a cruel death. While other preachers have reposed themselves on beds and pillows of down, we have generally been compelled to conceal ourselves in secret hiding-places. Whilst they have been indulging themselves at feasts for the celebration of mar-

riages and of births, we have been alarmed by the barking of our dogs, fearing lest some persecutor should be at our doors. While they have been saluted by every one as doctors, masters, and gentlemen, we have been compelled to hear ourselves saluted as Anabaptists, house-preachers, seducers, and heretics, and greeted in the name of the devil. In a word, whilst they have been remunerated for their labours with annual stipends, and good days, our stipend has been the fire, the sword, and a cruel death.

[To be continued.]

In this anxiety, poverty, wretchedness, and hazard of life, I, an unworthy man, have to this day, faithfully discharged the ministry of the Lord. I hope also that, by his grace, I shall continue to discharge it to his praise till the day of my death. This statement has been extorted from me, since preachers on every hand calumniate me, and I am accused, without any shadow of truth, of having been called to this ministry by a seditious and nefarious sect. Let him who fears God, read and judge."

Religious Communications.

For the American Baptist Magazine.

A CONFERENCE BETWEEN A FRENCH ROMAN CATHOLIC BISHOP, AND AN ENGLISH CURATE.

Messrs. Editors,

THE incident to which you refer, which was the subject of conversation at Salem; and of which you now request the particulars, was as follows. I can avouch for the facts and leading circumstances; but after a lapse of several years, cannot be accountable for the words. K.

THE Rev. William Ward, A. M. fellow of Christ's College, Cambridge, a clergyman of the church of England, and who officiated as curate at a town in the county of Norfolk, received a presentation of a living in the north of England, of considerable importance. At the time when the French revolutionists were following the clergy of that nation with imprisonment and death, which occasioned a great number of them to seek refuge in England; Mr. Ward first visited his living in the north. Stepping into the Edinburgh mail, he observed an elderly gentleman of venerable appearance, in the dress of an ecclesiastic. He soon perceived he was a foreigner, and was explicitly informed that he was a French emigrant Bishop. The conversation turned upon politics, literature, and arts, and sciences, &c. Mr. Ward perceiving he was a man of profound learning, general knowledge,

and liberal sentiments, began the following conversation.

Mr. Ward. I am much surprised, Sir, that a gentleman of your liberality and knowledge can be content to continue in communion with the corrupt church of Rome.

Bishop. I presume, Sir, you are a clergyman of the church of England?

Mr. W. I am, Sir.

B. May I not retort.

Mr. W. No. Our church is reformed from corruption.

B. I deny the assertion. Your prayer book is nothing but the Roman missal translated into English, with a few trifling alterations, and the psalms you read are not from your own translation, but from ours, of the corruption of which you are perpetually complaining.

Mr. W. These are but trifling things, Sir; we are satisfied that we are following the apostles and primitive church.

B. This is assumption, and assumption is no proof. We must fix upon some point, and abide by it; for instance,—Pray where do you receive your authority for infant sprinkling.

Mr. W. I am surprised at your question, Sir; pray do not your church practise the same as we do upon that point?

B. Yes, Sir.

Mr. W. Why then ask the question?

B. Because I presume you cannot defend yourself upon your own principles.

Mr. W. If I cannot as you practise the same, you of course must be in the same difficulty.

B. That does not follow. But pray, Sir, if you please, show your authority for infant sprinkling?

Mr. W. We refer to the New-Testament (*taking one from his pocket*) Here, says he, is one, let us examine it.

B. Is it the English version, if it be, I shall not abide by its decision, for it is not a fair translation.

Mr. W. You surprise me, Sir; were not the translators learned men, and men of probity?

B. I grant this in part—But, Sir, who is not sensible how far party zeal influences men's sentiments and practice? Look for instance at the wild notions of the learned Dr. Lightfoot, that proselyte baptism is as old as the fall of man; and that Christian baptism is analogous to it. How many learned men have been duped by the authority of this individual, have taken for granted what he asserted, and have never examined the point. Yet I challenge the whole learned world to produce one instance of baptism before the ministry of John. You must know, Sir, that every learned man, who has examined for himself, both in your communion, and in every other, has been forced to concede the point to the anabaptists.

Mr. W. I can by no means admit the imperfection of our version, Sir, nor can I see the consistency

of your reasoning. It appears to me that you expose your own practice as much as ours.

B. I will, Sir, produce an instance or two where the object of your translators must have been to deceive the public, and to make the evangelists appear to support their sentiment of sprinkling where the very opposite is apparent in the original, Matt. iii. 11. Your version says, "I indeed baptize you with water, &c.—he shall baptize you with the Holy Ghost, and with fire." Notice this translation, Sir. Now in the 6th verse, where they perceived that the same rendering would appear ludicrous, they have translated the preposition *en*, by the English preposition "in Jordan." Will you assist me, Sir, to account for this conduct upon any other principle than that of intentional deception and determination, right or wrong, to support hypothesis. I will not dispute the signification of the word βαπτίζω, abstractedly considered, though the learned world have settled that point long ago; nor will I dispute about the signification of the preposition *en*. You must allow that we are more honest than protestant writers. We render it "in aqua—in spiritu Sancto." If the whole did not amount to the signification of dipping or plunging in water, I would ask you why the evangelists used, in application to the baptized, the verb ἀναβαίνει, which cannot admit of any other explanation, but to arise, or emerge, or ascend? See verse 16. Also viii. of Acts, 29. It cannot be admitted, Sir, either that this arose from inadvertence, or from want of knowledge; for your translators knew how to render the word, when the controversy was out of sight. See for instance, John xiii. 26. "When I have dipped βαψας it—and when he had dipped *en* βαψας, the sop, &c." Why, Sir, did not they render this baptized?

You will not charge me, Sir, with inconsistency between my senti

ments and my practice. In our communion, we never refer to the scriptures for authority in infant sprinkling. You know, Sir, that the Greek and Armenian churches which controvert our supremacy, practise dipping to the present period. The church has authority to decree rights and ceremonies, and her orders are infallible. Here we depend for this and many other points of sentiment and practice, which you hold in common with us; but referring to scripture for your authority, cannot support your practice. There is, Sir, in fact, no ground upon which you can stand, or any other sect of protestants, with consistency, between the two extremes. You must either return to the bosom of the holy church, or join the wicked, heretical anabaptists, who reject the authority of the church.

Mr. W. I have not, I confess, sufficiently examined these subjects, but I certainly consider it right to be honest, and follow the dictates of truth.

The two ecclesiastics separated. Mr Ward transacted his business in the north, not a little disconcerted and chagrined. He took his Greek Testament, and determined to read, and judge, and act for himself. In about four months he took a journey to London, and was baptized by the Rev Abraham Booth, of Prescot Street, and was soon after ordained pastor of the Baptist Church at Diss, in Norfolk, where he yet resides.

ON THE ABUSE OF ALLEGORY IN PREACHING.

We think the following remarks from the pen of the late ANDREW FULLER, well worthy the attention both of ministers and private Christians.

AFTER what several able pens have produced of late years upon this practice, particularly the late Dr. Stennet, on the Parable of the

Sower, it might have been expected that, if it had not subsided, it would at least have been considerably diminished. But the misfortune is, those who are most addicted to this way of preaching, seem in general to have very little inclination to read. Whether they deem it unlawful, as involving them in the sin charged upon the prophets, of stealing every one from his neighbour; or, whether they be so enaïoured of their own thoughts as to set all others at defiance, I cannot decide; but certain it is, that many preach as if they had never read or thought upon the subject.

A very little observation will convince us, that the preachers with whom this practice mostly prevails, are of the lowest sort with respect to seriousness and good sense, however high they may affect to soar in their notions. Of such characters I have but little hope. But as some godly men are, I believe, too much infected with this disease, if the Editor will indulge me with two or three pages in the Magazine, I will expostulate with one of them on the *causes* and *consequences* of his conduct.

Let me entreat you, then, my friend, to consider, in the first place, Whether, when you turn plain historical facts into allegory, you treat the word of God with becoming reverence? Can you seriously think the Scriptures to be a book of riddles and conundrums? and that a Christian minister is properly employed in giving scope to his fancy, in order to discover their solution? I have been asked the meaning of certain passages of Scripture; and when I have answered, according to what appeared to be the scope of the sacred writer, it has been said, "Yes, that may be the *literal* meaning; but what is the *spiritual* meaning of it?" — as though every part of Scripture had a spiritual, that is, a hidden or allegorical meaning, besides its obvious one. That some parts of Scripture are allegorical, — that

some prophecies have a double reference,—and that the principle suggested by many a passage may be applied to other things besides what is immediately intended, there is no doubt: but this is very different from the practice to which I allude. All Scripture is profitable in some way: some for doctrine, some for reproof, some for correction, and some for instruction in righteousness; but all is not to be turned into allegory. If we must play, let it be with things of less consequence than the word of the eternal God!

Consider, secondly, Whether the motive that stimulates you to such a manner of treating the sacred oracles, be any other than *vanity*? If you preached to a people possessed of any thing like good sense, they would consider it as perverting the word of God, and whipping it into froth. Instead of applauding you, they would be unable to endure it. But if your people be ignorant, such things would please them; and they may gaze, and admire, and smile, and say one to another, it may be in your hearing too; “Well, what a man! Who would have thought that he would have found so much gospel in that text!” Ah, very true: who indeed? But what would the apostle Paul say? “Are ye not carnal?” Is it for a man of God to “court a grin when he should woo a soul?” For shame! desist from such folly, or lay aside the Christian ministry! You are commanded to “feed the church of God, which he hath purchased with his own blood:” but it is not every thing that pleases a people that feeds them in the sense of the Apostle. He did not mean to direct the Ephesian elders to feed men’s fancies, and still less their prejudices; but their spiritual desires, and which is accomplished only by administering to them the words of truth and soberness. If your preaching be such as God approves, and if you study to shew

yourself approved of him, it will lead the people to admire your Saviour rather than you, and render him the topic of their conversation.

Consider, thirdly, Whether both you and your people be not in danger of mistaking this spiritualizing passion for spirituality of mind, and a being led into “the deep things of God?” There are few objects at a greater distance than the effervescence of a vain imagination, and that holy and humble spirit by which spiritual things are discerned; yet the one is often mistaken for the other. The preacher dreams of deep discoveries; and the people wonder to hear them: but what saith the scriptures: “The prophet that hath only a dream must tell his dream; but he that hath God’s word, let him speak it faithfully; for what is the chaff to the wheat?”

Finally, Consider the consequences which must follow from this practice. If an unbeliever come into your assembly, and find you arraying Christianity in this fancy dress, is it likely he should be convinced of all,—and the secrets of his heart being made manifest, fall down and worship God, and report that God is amongst you, and that of a truth? If he hear you treat of the historical parts of Scripture, as meaning something very different from what they appear to mean, will he not say that you are mad,—and be furnished with a handle for representing religion itself as void of truth and good sense? Or if he hear you interpret the miracles which Christ wrought in proof of his Messiahship, of that change which is now wrought in the minds of sinners by the Spirit of God, will he not say, that you yourselves appear to consider the whole as a string of fables, and are employed in finding out the morals of them?

But perhaps you are seldom attended by men of this description. Be it so; what think you must be

the effect of such preaching on professing Christians, nominal or real? The former will either fall asleep under it, as something which does not concern them; or, if they attend to you, and understand your interpretations, they will think they are quite in the secret, and set themselves down for deep Christians; when, in truth, they know nothing yet as they ought to know. And as to real Christians, their souls will either pine under your ministry, or, by contracting a false taste, will thirst after the froth of human fancy. to the neglect of the sincere milk of the word; and instead of growing in grace, and in the knowledge of our Lord Jesus Christ, will make no progress in either.

It is an easy thing for a man of a luxuriant imagination, unencumbered by judgment, to make any thing he pleases of the scriptures, as well as any other book; but in so doing he must destroy their simplicity, and, of course, their efficacy; which, in fact, is reducing them to nothing. If they be not applied to their appropriate uses, they are perverted; and a perverted good proves the greatest of evils. Thus it is that characters abound who are full of Scripture language, while yet they are awfully destitute of Scripture knowledge, or scriptural religion.

GAUIS.

[London Evang. Mag.



AN APOLOGY FOR MARY MAGDALENE.

De mortuis nil nisi verum.

IN this *Age of Apologies*, it is more than probable that some readers may be almost startled at the very title of the present paper. They will not, however, it is hoped, suspect that the Evangelical Magazine should be the channel of conveying to the public eye an apology for any kind of vice; and far be it from the writer of this es-

say to attempt to soften down the deformed features of sin in any degree. Let sin always be represented in its own haggard forms; and let the children of men always be told, and let them bear in mind, that "whoremongers and adulterers God will judge."* "Be not deceived; neither fornicators, nor adulterers, nor effeminate, shall inherit the kingdom of God."†

An apology for Mary Magdalene may sound somewhat strange in the ears of such pious readers of the Bible, as may have been in the habit of forming a very unfavourable idea of her character and way of life before her conversion. It is not an encomium of her attachment to the gospel of Christ, after she became his faithful and zealous disciple, that is now aimed at—this would be quite unnecessary; but it is a vindication of her moral character, even *before* her conversion, that is at present attempted.

An *infidel without a Bible*, in a late publication, has styled Mary Magdalene "a woman of a large acquaintance;" and has impudently insinuated, that, even *after* her profession of the gospel, she was still "upon the stroll." Writers *without a Bible*, when they undertake to write against it, may say any thing: but even the friends of revelation have been accustomed to hear Mary Magdalene's name connected with the names of the chiefest sinners; such as Manasseh and Saul, before their conversion. We have heard of a receptacle, humanely intended for the reformation of the unhappiest of human beings, bearing her name, as if in a Protestant, as well as in a Popish country, she was considered as the patroness and *tutelar saint* of prostitutes!

But where are the proofs that Mary Magdalene was ever, in any part of her life, such a character as she is generally *supposed* to have been? And without proofs, why

* Heb. xiii. 4.

† 1 Cor. vi. 9, 10.

is it that such an unfavourable idea respecting her is so *generally* entertained? The writer says, *so generally*; for, let it be known, that such an idea is *not universally* adopted. It is rejected by those who have taken the pains of consulting the only authentic account we have of her—the Evangelical History. Tremble not, my gentle reader, if it should be said, that nothing unfavourable to the moral character of this woman is mentioned, either directly or indirectly, in any part of *her own* history, as recorded by either of the four Evangelists.

It is the design of this essay to vindicate the *injured* character of Mary Magdalene; and the arguments shall be derived from the only sources of information respecting her—the sacred Scriptures themselves; and the circumstances connected with her history, as recorded by the Evangelists.

If there were nothing more to be said upon the present subject, than that the Scriptures do not assert, either directly or indirectly, that Mary Magdalene was a woman of ill fame, as the phrase is generally understood, it were sufficient, one would think, to vindicate her character from the positive charge; and no danger of contradiction is risked, when we say, there is not a sentence to be met with in any part of the Scriptures, which asserts any such a thing.

We do read of "Mary, called Magdalene, out of whom went seven devils."* This has been supposed to be a *proverbial expression*, to signify that she was a person of a *very bad character*, whom Jesus *reclaimed*, agreeable to the Jewish style; but as so much is spoken of *dispossessions*, in the proper sense of the word, by Luke, it is most natural to suppose *this* to be referred to here.† That she had been a demoniac, was her great affliction and unhappiness—no good can be attributed to *evil spirits*, nor to the

poor creature who had been possessed by them, *on that account*; but it is apprehended, that the common idea of her character cannot be derived from the circumstance of her having had seven devils: for, if so, what shall we say of many others who had been possessed by devils? What shall we say of "certain women, which had been healed of evil spirits," as is mentioned in connexion with Mary Magdalene herself, Luke viii. 2, 3. What shall we say of the man possessed by a "legion of devils?"* And if one question more may be asked, what shall we say of the "herd of many swine," concerning which we read, that "the devils went out of the man, and entered into the swine?"† We do not speak of the *morality or immorality* of the brute creation.

These possessions were, it is most likely, supernatural afflictions, which peculiarly prevailed about that time, for the purpose of demonstrating the superior power of Christ, who cast them out with a word. It is probable these possessions were rather afflictions than descriptions of characters; for "evil spirits and infirmities" are classed together in the account of Mary Magdalene, and the other women already referred to: and thus, in our own times, insanity may be the affliction of the best as well as of the worst characters. In this respect, "there is one event to the righteous and to the wicked."‡

There are some other circumstances not to be omitted on this subject, as they may have a degree of weight, as points of collateral evidence.

From the appellative name, and the rank in life, ascribed by the Evangelists to Mary Magdalene, it is very unlikely that her character was such as is generally supposed. Mary was her proper name, and Magdalene was descriptive of the

* Luke viii. 2. Mark xvi. 9.

† See Doddridge on Luke viii. 2. note.

* Luke viii. 30.

† Chap. viii. 32, 33.

‡ Eccles. ix. 2.

place of her birth, or, more probably, of her residence. We are informed by the Evangelist Matthew, (xv. 32.) that Christ "came into the coasts of Magdala," which was a town in Galilee, beyond Jordan. It is probable that she had the appellative name of Magdalene from this place, as it has been observed the original might as well be rendered *Mary the Magdalene*, or *Mary of Magdala*.* In Luke xxiv. 10. in the original, the order of the words is reversed, *ἡ Μαγδαλῆ Μαρίας*, that is, *the Magdalene Mary*; and whilst this appellation was intended to distinguish her from other *Marys*, mentioned in the Evangelical History, it may also intimate the rank in life which she sustained, as a person of considerable note and influence; for she is mentioned in connexion, and, in point of order, even before "certain other women" of respectability in worldly circumstances; such as "Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which," it is expressly said, "ministered unto Christ of their substance."

It is not insinuated here, that persons in more respectable life are remarkable for the chastity of their characters. The situation of this woman is mentioned only as a circumstance which renders it, at least, improbable that she was *such a person* as is generally thought. If poverty be, not unfrequently, a plea which many unhappy wretches have for their immoral conduct, no such plea could be made in the present case, and therefore it is not probable that this Mary was such a character.

After what has been said, it may not be improper just to take notice of one or two circumstances more, which may be supposed to have given apparent reasons for the common idea of this woman's conduct before her conversion.

The learned Dr. Lightfoot, finding in some of the Talmudists'

writings, that Mary Magdalene signified *Mary the plaiter of hair*, thought it applicable to her, she having been noted in the days of her iniquity and infamy for that *plaiting of hair*, which is opposed to *modest apparel*, 1 Tim. ii. 9. But, surely, (with all submission to our *English Talmudist*) the appellation of Magdalene is better accounted for from the circumstance of her coming from a place called Magdala, as the generality of their learned commentators have thought.*

Another circumstance which may have given rise to the common idea of this Mary's character, may be derived from the account of the "woman" *without a name*, "which had been a sinner," mentioned by Luke in his seventh chapter: but the circumstance of the histories render it improbable that it was Mary Magdalene. "Who this woman was (says Mr. Henry, on the place) that here testified so great an affection to Christ, doth not appear; it is commonly said to be Mary Magdalene, but I find no ground in scripture for it. She is described, chap. viii. 2. and Mark xvi. 9. to be one out of whom Christ had cast seven devils; but that is not mentioned here, and therefore it is probable that it was not she." Dr. Hammond and Dr. Doddridge are of the same opinion. And the Bishop of Landaff, in his late "Apology for the Bible," (in answer to the *Infidel without a Bible*, already referred to) "in opposition to the insinuation that Mary Magdalene was a common woman, wishes it to be considered, whether there is any *scriptural authority* for that imputation."†—In company with Henry, Hammond, Doddridge, and Watson, the writer of this humble

* Some Orientalists have derived the name from a castle or tower, which the Hebrews called *מגדל*, *magdal*, Gen. xi. 4. See Assembly's Annotations on Luke viii. 2.

* See Doddridge on Luke viii. 2. note.

† *Apology for the Bible*, 4th edition, page 72.

essay thinks there is *no* scriptural authority for such an imputation.

From the Evangelical History, it appears that Mary the Magdalene, was a woman out of whom there went seven devils; that she became a zealous disciple of Christ; she thought it no diminution of her rank to attend his personal ministry, with other honourable women. She ministered unto him of her substance, and thought it an honour to lay at his dear feet a part of what Heaven had but lent her. She was present with two other *Marys*, at the crucifixion of her Lord, where apostles (John excepted) had not courage to be seen. She went to pay him honours at his sepulchre, early on the first day of the week. She stood weeping at the sepulchre, when she found not her Lord. They who honour him, shall be honoured again by him in gracious return.—She was honoured with the first sight of the risen Saviour—she was honoured with a condescending and gracious interview.*

If we wish to set forth the amazing riches of divine grace in the conversion of the greatest sinners, and the efficacy of the blood of Christ to wash away their guilty

stains, we may say, as Christ himself has said, that “publicans and harlots have believed in him;†” but there is no occasion to place Mary Magdalene by name, among such characters. We may say that “the blood of Christ cleanseth from all sin,” and refer to that catalogue of crimes and pardons mentioned in 1 Cor. vi. 9, 10, 11, but there is no occasion to mention Mary Magdalene. We may tell of the wonderful power of Christ over all the powers of hell, and then indeed we may properly refer to the case of Mary Magdalene and many others, who were once unhappy demoniacs, but that Christ cast out the evil spirits with a word. “Whatsoever things are *true*, whatsoever things are *just*, think on these things.”‡

Whatever may be the opinion of the world respecting the character of Mary of Magdala, she is now beyond the reach and influence both of “evil report and good report.” However she may be “robbed of her good name” on earth, she is now forever happy in the kingdom of heaven.

HANTONIENSIS.

[London Evang. Mag.

* John xix. 25. xx.

† Matthew xxi. 21, 32. ‡ Philip. iv. 8.

Missionary Intelligence.

ADDRESS

OF THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.

THE Baptist Board of Foreign Missions for the United States, grateful for the support and encouragement which they have experienced in the discharge of their official duties, have again the pleasure of presenting the annual Address required by the Constitution of the Convention.

They are happy in the reflection that the events of another year serve to confirm the expectations and increase the joy of the thousands who are *waiting for the consolation* of the latter day, and who, from the signs of the times, have concluded that the promised period cannot be distant. The ardour

of the supporters of Bible Institutions discovers no indication of abatement; while endeavours to teach the young, the adult and the aged, to read for themselves the charter of salvation, have been employed and made useful, to an extent not exceeded, they believe, in any year since the introduction of Christianity. That zeal for the Lord of Hosts which has recently translated the scriptures into most of the languages of the earth, is still engaged. It presents to the world an example sought in vain in the history of the spread of false religious systems. What efforts were ever made by the disciples of Zoroaster, of Brumha, or of Mahomet to translate their sacred volumes into other languages? They had still remained in their native Chinese, Sungskrit and Arabic obscurity, had not the industry of Christians brought them forth to the light. It is, probably, to be resolved into the wrong idea formed by the Jew, that the smiles of Heaven were to be confined to his own nation, that no more attention was paid to translating the Old Testament. It is well known the Septuagint version is to be ascribed to the literary ambition of Ptolemy, and not to the desire of Hebrews for the diffusion of the Scriptures. But the time has arrived when the friends of Christ, not fearing the universal investigation of a volume which they are conscious is the record of God, and persuaded that it conveys to a dying world the words of eternal life, are using means to send it unto all people, nations and languages, that dwell in all the earth. Missionaries in lands remote are explaining to the heathen its sacred contents; and where, in the movement of a mysterious Providence, death diminishes their number, fresh servants of the Lord approach to perpetuate the work. Prophecy is illustrated and established by its glorious accomplishment, and the prayers of the saints are increasingly answered and en-

couraged. The Sun of Zion has risen, which shall no more go down.

The Board have reason for gratitude for the mercies that have been extended to the mission at Rangoon. The gospel by Matthew has been translated by Mr. Judson, and printed by Mr. Hough in Burman, and a few tracts, designed to explain the principles of the gospel, have been published in the same language. Messrs. Colman and Wheelock, with their wives, have safely arrived at their destination. The circumstance that their pious conversation and example were rendered instrumental to the conversion of several of the ship's company, offers encouragement to future missionaries, and furnishes, we trust, a token of the success that shall crown their future labours. Experience has proved that the climate of Burmah is not unfriendly to health, while its population, and its proximity to China, Siam, and other mission fields, display the importance of the station. Difficulties, nevertheless, must be expected. The manners of the Burmans are fierce and untractable, and their attachment to their idolatries blindly ardent. The recent military measures in the hither India, have created a spirit of jealousy among them, and induced the suspicion that white men are emissaries. The Board would be ready to conclude that the stay of the brethren in Burmah depended on the caprice of the emperor, were they not satisfied that the hearts of kings are in the hands of the Lord. The design of the late expedition of Mr. Judson, undertaken with a view of obtaining a convert from among the *Mugs* to assist in the mission, is fully approved by the Board, and will, they have no doubt, meet the approbation of all the friends of Zion. The disappointments attendant on the voyage were such as no human prudence could foresee. They affectionately sympathize with their brother under the trial he has experienced, and pray

that, as the means of surmounting every obstruction, himself and his associates may be favoured with an abundant "supply of the Spirit of Jesus Christ."

The Board has viewed with satisfaction the labours of their missionary brethren Peck and Welch, at St. Louis. A Baptist church has been formed there, which is gradually increasing. A new place of worship, in a pleasant and conspicuous part of the town, has been erected. It is already in part paid for. The church at Salem, Massachusetts, has generously aided the attempt by presenting the sum of one hundred and seventy-three dollars. It is hoped the benevolence of other churches and brethren will assist in extinguishing the remaining incumbrance. The brethren there have done much in opening and encouraging schools, in seeking acquaintance with Indian chiefs, and ascertaining the circumstances of the tribes scattered through the territories. They have travelled in various directions, preaching the everlasting gospel, animated with the expectation that the Lord will make the wilderness of the west "like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

The high expense of living at St. Louis has produced regret and difficulty. The brethren have proposed that one of them remove to St. Charles, a neighbouring situation, where subsistence can be procured on easier terms, and the prospect of establishing a permanent school is fair and inviting. The Board have approved the measure, and recommended its adoption.

The assiduous and self-denying labours of their missionary, the Rev. Isaac McCoy, in the Illinois state, have imparted the liveliest pleasure. He has shown himself willing to forego the conveniences of a settled country, and to share

with the hope of diminishing, the afflictions of an uncivilized state of society. He is ready to live and die among the aborigines, if he may but be the means of teaching them the way to heaven through the knowledge of the Lord Jesus. He had put up a plain building for his family, and as a place where the Indians might receive religious instruction. Since which he has found encouragement to settle on lands belonging to the United States, under circumstances which promise a greater sphere of usefulness. The Board are of opinion the change proposed is desirable, and the more so, as the disposal of the building he has erected will probably more than remunerate the original cost. The nearness of the new site for missionary exertions to the brethren in the Missouri territory, will enable them to strengthen each other's hands.

The labours of the Rev. Humphrey Posey among the Cherokees, have been zealous, and marked with holy prudence. His schools have been well attended. A temporary suspension of them has arisen, chiefly owing to the unsettled state of the nation; the question being as yet undecided whether they will continue to occupy the soil of their fathers, or retire farther westward.

The Sandusky Indians, during the year past, have been repeatedly visited by Rev. Henry George, of Owl Creek, Ohio, who has expressed much satisfaction at observing their solemn attention.

The Rev. Mr. Eastman has begun his labours in the vicinity of Natches and St. Francisville. He feels himself greatly encouraged. May the blessing of the Lord accompany his endeavours.

Among the occurrences which have recently taken place west of the mountains, the Board has witnessed, with no ordinary satisfaction, the removal of a misapprehension on the part of their brethren of the Western States.

sion Society. It has been the general opinion of the Board, that the reformation and spiritual welfare of the Indians, would be best promoted by missionaries opening schools and preaching the gospel in the vicinity of the tent and wigwam. The Kentucky brethren were in favour of sending for Indian youth from the wilderness, and educating them in Kentucky. The Board sincerely wished them success. They were far from supposing that because the settling of missionaries in the bosom of the tribes seemed most promising, that this consideration ought to preclude attempts at instructing, in any way, the children of the aborigines; but to assist that Society in its endeavours, by appropriating any of the funds intrusted to their management, it was believed their responsibilities would not warrant. At a period when it became, for several reasons, peculiarly desirable that the sentiments both of the Board and of the Society should be understood in the clearest manner, the Rev. Mr. Rice, agent of the Board, was at the Great Crossings. The exposition of mutual views which then took place, terminated in a manner most pleasing and satisfactory. The Society voted itself an auxiliary to the Board, and the Board engaged to appropriate its funds to such objects, only, as the Society shall designate, and in every way to facilitate, to the utmost of their power, a common design. Such mutual and affectionate harmony among fellow-labourers in the service of the Son of God, is sweet as the ointment of Aaron, and refreshing as the dews of Hermon.

To the plans that are in operation for colonizing a part of the world that has for ages been sunk in ignorance, bondage and affliction, the Board wishes the most ample success. It cannot reasonably be supposed that numerous bands of men, in possession of the

pecially of the word of life, can settle on African shores without meliorating the state of society. Such a course must tend to elevate the character of the people of colour to that point which shall open before them the advantages, and excite the habits, of self-government and industry. The Christian will surely discover in the National Colonization Society, a new and encouraging presage of the spread of the kingdom of Christ, and cheerfully wait the fulfilment of the prophecy, "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

A communication has been received from the Rev. O. B. Brown, of Washington city, stating that there are two coloured brethren of the church at Richmond, of good moral character, of ardent piety, and possessing talents for the ministry, that have been tried for several years, and are much approved. They are willing to leave America, and attempt, on the soil of their forefathers, to preach the unsearchable riches of Christ. In the fall, it is expected, they will have an opportunity of going out in a vessel which will sail under the sanction of the President of the United States. They wish to place themselves under the direction of the Baptist Board of Missions, not so much for the sake of funds,—for these they in a good degree possess,—as for the purpose of receiving such counsel and information as the Convention or its Board may be able, time after time, to communicate, and to enjoy the assurances of their affection and co-operation. The Board have taken these brethren under their patronage, and encouraged them to spend the interval between the present time and their sailing, in improving their minds to the utmost practicable extent. The recommendation of the Convention to the people of colour to form

has been the means of exciting the zeal of these brethren to seek a home on Afric's coast.

Various communications have been received on the subject of the Institution connected with the Board, for affording education to such pious youth as shall have been approved by the churches as candidates for the ministry. Some parts of the plan proposed for consideration are objected to, particularly in reference to the qualifications for a pupil's entering, which are thought discouraging, because too high. This, and any other objections that may offer, will become the subject of deliberation at the meeting of the Convention in April next, to which period the adoption of a plan, and the organizing the Institution, are laid over. It will be gratifying at that time to know the wishes of the churches and brethren generally, as they will, no doubt, be attentively regarded. In the mean time the young brethren, now in Philadelphia, will continue to be boarded and instructed, as during the past year, from funds wholly distinct from those collected for missionary purposes.

The Board feel it their duty to state, that they are increasingly gratified with the active services of their agent, the Rev. Mr. Rice. They pray that his health and life may be continued, and that the God of Abraham may be his shield and his exceeding great reward. He is affectionately commended to public attention and respect.

Brethren, it is our happiness to live in an age when the *cause* of Christ is pressed on the attention of his people by the most reviving considerations. To each of us He is saying, "It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand." In the days of Nehemiah, when the wall about Jerusalem was building, it is mentioned, to the reproach of the nobles of Te-koa, that "they put not their

necks to the work of the Lord." Others, however, as if incited by their inaction to greater assiduity, applied themselves vigorously to the sacred task. Several rulers of Jerusalem and neighbouring cities, engaged in the work, and the men of Jericho and of Gibeon, of Mizpah and Zanoah joined them. "Goldsmiths, apothecaries, merchants" united their labours. Pious ladies were also employed. "Shallum, the son of Halosbeth, the ruler of the half part of Jerusalem," repaired, "he and his DAUGHTERS." To the prompt and generous endeavours of females, the friends of missions are under the strongest obligations. It is believed that their amiable exertions, so far from abating, increase. Of the female engaged as was Priscilla and others, in the service of the Lord Jesus, it may be said, "strength and honour are her clothing, and she shall rejoice in time to come."

It is recorded of Baruch, the son of Zabbai, that he "earnestly repaired." *Earnestly* to engage in advancing the kingdom of Immanuel, in diffusing the oracles of truth, in lessening the miseries of man, and expending time and talent in the service of Him who has redeemed us to God by his blood, is a most solemn duty. Work is placed before us, and requires to be executed with all the might that can be commanded.—while the eye of faith is directed for a blessing to the arm and promise of the LORD.

EXTRACT OF A LETTER FROM THE REV.
MR. JUDSON, TO ONE OF THE EDITORS, DATED

Rangoon, Oct. 9, 1818.

Rev. and Dear Sir,

Yours of March 12 and 18, 1817, arrived here during my absence, or I should have replied long ago. Yours of the following November was brought by the brethren, who

arrived here the 19th of last month about six weeks after my return.

In regard to the education necessary for missionaries, it appears to me, that whatever of mental improvement or of literary and scientific attainment is desirable in a minister at home, is desirable in a missionary. I think I could illustrate this in a variety of particulars; but the limits of a letter do not allow. I feel, however, more and more, the inadequacy, and comparative insignificance of all human accomplishments, whether in a minister or a missionary, and the unspeakable, overwhelming importance of spiritual graces—humility, patience, meekness, love—the habitual enjoyment of closet religion—a soul abstracted from this world, and much occupied in the contemplation of heavenly glories. Here I cannot help distressing from the subject to myself. You know not, my dear Sir, you cannot conceive, how utterly unfit I am for the work in which I am engaged. I am indeed a worm and no man. It is a wonder, that I am allowed to live as a missionary among the heathen, and receive an undeserved support from the dear people of God—from many who are poor in this world, but rich in faith. Yet I feel necessity laid on me to remain here and try to do a little something.

In regard to an interview with the King, I have long thought it desirable; but have never felt, that the time had come. I would rather that God should open the way, than attempt to open it myself. The principal reason which you mention, we do not feel to be of much weight. A royal order in this country, though powerful for the time, is not such a decisive thing as an act of parliament or congress. A capricious whim might reverse it to-morrow, and re-eject the day following. Indeed it would afford the mission no security at all, except for the present moment.

I need not mention to you how much Mrs. Judson and myself are

pleased with every individual of your last investment of missionaries. The low health of the brethren, however, greatly deducts from the happiness we enjoy in their society. They have both had a return of bleeding at the lungs, but so slight, as to leave us abundant reason to hope, that they will soon recover, particularly as this climate is reckoned more favourable to the complaint than that of America.

Most respectfully yours,

A. JUDSON.

EXTRACT OF A LETTER FROM REV.
GEO. H. RUTGE TO THE B. M. S. N. E.
TALMAGE, DATED

Rangoon, Dec. 6, 1821.

My dear Sir,

ALTHOUGH this mission appears still enveloped in a shade, yet I do not utterly despair of seeing brighter days. Burmah is numbered among the *all nations*, which are to come and worship before God. And if the eyes of a great body of Christians are turned towards, and a few of God's servants are in, Burmah, it may be considered, at least, an intimation, that a renovation of this people is to be accomplished, both in answer to fervent prayer, and as the fruit of a Saviour's sufferings.

However trying a missionary life may be, and indeed on many accounts it is a trying one, I do not repent my engagement in it, nor wish to abandon it. Many trying scenes which I anticipated, and which I endeavoured to fortify myself against, I have never encountered, and very many which I never thought of, I have been obliged to meet without previous preparation. These, I think, have tended to humble me, and have taught me more my self-inability, and the importance of a constant sense of my dependence on God. But, O how ineffectual are outward trying circumstances, without the inward co-operation of the Divine Agency!

Be persuaded, my dear Sir, that I stand in real need of your fervent prayers, that I may partake more of that spiritual mindedness which is life and peace, and that I may discharge, with a humble heart, my solemn obligations to my brethren and to God.

The state of literature in this country is respectable. The learned acquire a knowledge of the Pali, which is a dialect of the Sanskrit: it is written in the Burman character, and is to the Burman much as the Latin is to the English. Attention is paid to boys when they arrive to about the age of ten, that they learn to read; and the ky-oungs, or residences of the priests, become their school houses, and the priests their instructors. The girls are excluded from this privilege, though it is by no means uncommon to find a woman who can read. Public opinion, however, is unfavourable to their acquiring book information, and because it has ever been so, they acquiesce in it. Most of the common people are able to read, but do not possess studious minds. Every man who can read, can write; both branches are taught together, and the reading and writing character are the same.

The Burmans worship (if worship it may be called) before a monument or image erected to the memory of Gaudama. This horrible act is performed by first kneeling, then bowing the face to the earth, then rising and sitting in a posture which brings the elbows easily to rest on the knees, the hands are elevated, the palms of which meet together before the face, when the idolater begins muttering in a low voice, that prayer which "is an abomination to the Lord." Frequently a bunch of flowers, as an offering, is held between the hands, and at other times, a lighted taper,—sometimes little flags tied to sticks; spiral structures wrought of bamboo, covered in a fanciful manner, and of considera-

ble height and size; also artificial trees are presented as offerings: all which secure, in the deluded creature's imagination, a better fortune after some future transmigration. The Burmans are at liberty to worship, and do so, on any day, or at any time; but on the day of the new moon, the 8th, the full, and the 3d quarter, they more particularly perform their devotional exercises.—With a very few exceptions, the Burmans are bigotedly attached to their system of religion; they have no cast to lose, but would probably suffer persecution, should they in a very public manner embrace, and publish the gospel of our Lord Jesus Christ.

Your friend and brother,
in gospel hope,
GEO. H. HOUGH

[The following letters, addressed to Mrs. Titcomb, widow of the late supercargo, of the Independence, have been placed in our hands, with a request that they might be inserted in the Magazine. They are so honourable to the feelings of the "Board," and to the pious female Missionary, as well as to the memory of Capt. Titcomb, that we cheerfully comply with the request.

EDITORS.]

Philadelphia, March 16, 1819.

Dear Madam,

At a late meeting of the Baptist Board of Foreign Missions for the United States, when the afflicting intelligence was announced of the death of your invaluable husband, it was resolved that a letter should be directed to yourself expressive of the gratitude of the Board for the constant and fraternal attention rendered by him to their Missionaries, and of their sympathising condolence under the affliction you have been called to endure. The duty of fulfilling this service devolves on me as their Secretary. O that I were better able to accomplish the interesting task. The

Board will ever delight to cherish the affectionate and grateful remembrance of your dear departed companion; but they feel their inability to pour into your afflicted bosom, adequate consolations. They will delight to commend you to those sustaining arms, that have ever been extended to the widow and the fatherless. God is not unrighteous to forget the services rendered to his blessed cause, and will I doubt not return a blessing on the surviving family of the saint, he has taken to himself, a thousand fold.—I remember once to have heard the excellent Mr. Pearce of Birmingham, remark that reflecting on the possibility of his being taken away from his family, and feeling distressed at the idea, a passage of scripture came with sacred force to his mind; “Leave thy fatherless children, and let thy widows trust in me.” He died early, but his widow and family were signally provided for by the God of mercy. Perhaps some such delightful consideration supported the heart of your dear husband in his departing hour. I know, and you have felt the truth that the ways of the Lord are sometimes involved in darkness; of his proceedings he gives no account. We may nevertheless be assured that all his ways are right and good. Our good brother Titcomb did not die by chance. The wise and merciful providence of the Lord, without which a sparrow cannot fall, has superintended the scene. In the midst of the mysterious trial, listen, my affectionate friend, to the voice which says, “what thou knowest not now, thou shalt know hereafter.”—Some precious consolations may be drawn from the character of the deceased. You know he loved the Lord Jesus, his people and his cause; he was a servant of that Saviour who has said, “where I am there also shall my servant be.” Let not your meditations wander through the depths of the ocean. His spirit is in the bosom of his God, and his body under the Redeemer’s

charge. And that body shall come forth a glorious body, when the sea shall give up the dead that therein is, “through the dear might of him that walked the waves.” The present is a world of trial. The tie by which yourself and your departed friend were united on earth, however tender and delightful, was yet a mortal tie; it was its destiny when formed, at the touch of death to be dissolved. The time was alike unknown to him and yourself. God has taught you the time, which his infinite counsels embraced. May you be enabled with pious submission to bow to his holy decision.—When your heart is overwhelmed within you, I beseech you try the efficacy of prayer. Pour out your sorrows before the Lord. He will regard your cry, and assist you to pass through the waters, cheered by the voice of his compassion and by his supporting arm.—Mrs. S. and my whole family though unknown unite in respectful and sympathising remembrance. May we ever remember if we are the disciples of Jesus Christ we shall soon meet in the Lord where sickness and death shall be no more known. Accept the assurance of my respectful regards.

I am, dear Madam, your servant
in the Lord Jesus,

WILLIAM STAUGHTON.



EXTRACT OF A LETTER FROM MRS.
WHEELOCK TO MRS. TITCOMB, WRIT-
TEN ON BOARD THE SALAMANCA,

Bay of Bengal, Sep. 3, 1818.

THE late affecting dispensation of Divine Providence in removing the dear companion of your life, from this world of toil and sorrow, induces me, without apology, to address you. Among those, who (were it in their power) would mingle their tears around his cold remains, and attempt to pour the balm of consolation into the wounded heart of his bereaved wife, per-

mit me to number myself. The Almighty has indeed come exceedingly near to you. He hastaken from your fond embrace the friend of your bosom—the partner of your joys and sorrows.—And he has deprived your dear helpless children of a kind and excellent father.

You will believe me when I say, I truly sympathise with you, in your heavy, heavy affliction. The only expression however I can give of this, is to communicate some of the circumstances of your dear husband's death, which you may not have heard, and to impart consolations to your troubled heart; by directing you to those pure and heavenly joys, which even in embryo render the possessor infinitely more happy than all the pleasures of this present world, and which will bloom, and forever continue to expand in the world of celestial glory. I need not assure you, my dear Mrs. T.; that this event, though dark and intricate, will, if sanctified, finally work for you a "far more exceeding and eternal weight of glory." He who has taken your dearest earthly friend, will never leave you comfortless: No! he declares himself to be your husband.—"The Lord of hosts is his name." "A father of the fatherless and a judge of the widow is God, in his holy habitation." He is an unchanging and compassionate God, and is abundantly able to support those upon whom he lays his afflicting hand. Every arrow from the quiver of the Almighty will only execute his wise and holy purpose. The present is a state of discipline, and its trials he graciously employs as a means of preparing us for the peaceful abodes of eternal blessedness. Yet, when our prospects are blighted, our expectations disappointed, and our rising sun sets before its meridian, we are often disposed to enquire, why is it we are thus afflicted? Truly the ways of the Lord are not as our

ways, neither his thoughts as our thoughts.

Undoubtedly, my dear Mrs. T. it would have been a great satisfaction to you, could you have attended him in his last illness, sat by his bed, and caught from his faltering lips some of those expressions of love to the Redeemer which he frequently uttered. But I trust you feel resigned to all the will of God. Ever bear in mind that he is too wise to err, and too good to be unkind. You certainly have much reason to bless God that the valuable life of your dear husband was so long protracted; nor can we ever be unmindful of the divine goodness in this respect. The seasons we enjoyed together on board the Independence, in which we united in singing the praises of the Most High in private and public, are deeply engraven on our memories. Nearly all the time he appeared to enjoy large communications of divine love, and sometimes was on the suburbs of heaven, especially while reading "Baxter's Saint's Everlasting Rest."

He was taken sick a short time after his arrival in Calcutta, and recovered a little; but soon had a relapse. During the whole of his sickness, he possessed great peace of mind and real resignation to his heavenly Father's will. Mr. Wheelock frequently visited him and repeatedly read, conversed and prayed with him. He loved the scriptures much, and would ask to have some passages read over the second and third time, saying they were very sweet to him. When I last saw him, his emaciated countenance indicated that the hour of dissolution was near at hand.—We were afterwards informed his strength was so far exhausted as to render it necessary to convey him to the ship on a bed. We also understood, that his happy spirit, disencumbered of mortality, took its flight, to the abodes of the just made

perfect, the day before the pilot left the vessel. Were it in my power, I would ease your throbbing bosom by giving a more particular account.

We believe he was eminently prepared to die; that to him death was infinite gain.—We cannot then mourn his removal from the earthly house of this tabernacle, since we know he had a building of God, a house not made with hands, eternal in the heavens. He has left the church militant, to join the church triumphant. Sin, the believer's worst enemy, will never more disturb his peace; nor will unlikeness to the dear Redeemer, over which he so often mourned, again distress his happy soul. His faith is lost in vision; he beholds the great Eternal face to face—and is changed into the same image, from glory to glory. Happy saint! While we are conflicting with a body of sin and death, thou hast reached thy destined port, the haven of celestial rest; and in possession of that immortal crown, which the righteous Judge prepared from the foundation of the world. The matchless glories of heaven now burst on thy astonished view; thy golden harp is attuned to Jehovah's praise; and unceasingly bowing before his holy throne, thy soul is swallowed up in the endless fruition of God and the Lamb. What extatic bliss! Redeeming grace and dying love was the theme upon which he dwelt with raptures here, and now he joins the symphony of the blood-washed throng above, with unspeakable pleasure and profound adoration. His spirit is invigorated, his powers are all enlarged, and he is capable of receiving greater emanations of divine love than any inhabitant of this vale of tears can possibly enjoy. He drinks full draughts at the fountain of blessedness. The bright sun of righteousness now pours upon his happy soul his most delightful and reviving rays. Nothing can allay his joys, or damp his sacred pleasures;—he is amazed at

the boundless wisdom unfolded, and transported with the Saviour's charms, while he cannot forbear exclaiming, "O the depth of the riches, both of the wisdom and knowledge of God." Could we but have a glance at the realms of unclouded day, see the innumerable multitude arrayed in their shining apparel, and hear the ascriptions of praise which constantly flow from their holy lips, to Him that sitteth on the throne, our enlarged souls would be filled with divine ecstasies, would be transported at the thought of an eternity of holiness, and rather than wish the return of any of our friends who are gone thither, we should congratulate them on their safe arrival, and endeavour to be in entire readiness for the hour of our dismissal. Say, shall we weep for those who die in the Lord? He has pronounced them "blessed." "They rest from their labours, and their works do follow them." Let us then gird up the loins of our minds, and press towards the mark for the prize of the high calling of God in Christ Jesus.

O may your loss be made up by the enjoyment of the divine presence. May the Lord God be a sun and shield unto you, and in the multitude of your thoughts within you, may his comforts delight your soul. In the morning of life may the little ones he has given you, be consecrated to his blessed service, and from that time cry unto him, "My Father, thou art the guide of my youth." When we shall have performed and suffered all the will of God on earth, may we be so unspeakably happy, as to meet our dear departed friends around his throne, where the Lamb that is in the midst of the throne shall feed all his followers, and lead them unto living fountains of water, and where God shall wipe away all tears from their eyes.

Yours in the bonds of Christian affection,

ELIZA H. WHEELOCK.

DOMESTIC DEPARTMENT OF THE BOARD.

INDIAN SCHOOL.

Among the numerous plans which the inventive benevolence of the present times has put into operation for advancing human happiness, the INDIAN SCHOOL, established near the Great Crossings, Kentucky, it is believed, will not be one of the least efficient. The idea of educating Indian youth in the English language, in the midst of civilization and the blessings of an improved social condition, offers itself to view, not as the visionary dream of the imagination, but as the sober project of the understanding, calculated to produce the most substantial benefits to the aborigines of our country. The experiment is now making on a plan, it is conceived, somewhat different from any that has yet been tried—that of not merely educating the young natives in our own language, and in those general rudiments and elementary parts of learning, which are a sort of common possession in our improved state of society, but, at the same time, as an essential part of the system, in the arts, and the industry, and the economy of civilized life.—This design relies for success on the same active and exalted benevolence which has given it existence. For its enlargement and prosperity much will depend on the wisdom with which it shall be conducted, and the bounteousness of the charitable. Although objects which solicit the liberality of the public are greatly multiplied already, the Board cannot hesitate in making a distinct and solemn appeal to that liberality on behalf of this school in Kentucky for educating young Indians. Nor can they, for a moment, sustain the burden of a doubt, that an enlightened community will extend an ample patronage to this interesting object. *The liberal deviseth liberal things, and by liberal things shall he stand!*

The opening of the School offers a prospect in no common degree gratifying to the wishes of those, who long for the arrival of the period when *the wilderness and solitary place shall be glad, and when the desert shall rejoice, and blossom as the rose.*

MIAMI AND OTHER INDIANS.

FROM MR. ISAAC M'COY TO THE COR.
SECRETARY, DATED

Marla, (Ia.) April 7, 1810.

IN haste I write you a few lines, in hope they will be received before the close of the annual meeting of the Board. I am now on my way to Vincennes, on business of the mission, the most important of which relates to the acquisition of a more eligible spot for our mission establishment. The Secretary of War has granted me permission to settle among the Indians, provided they have no objection. There are two places which at this time appear inviting: one is a Miami reservation on the Wabash, about one hundred miles from our present residence; the other is at Prairie-du-Chien, on the Mississippi. Since last December I have been endeavouring to obtain a settlement on the former, some of the advantages attending which are the following: 1st, It is a large reserve, say thirty miles square, which will afford tolerable room for operation. 2d, On it government will probably erect the two mills, and settle the two smiths, to which the Miamies are entitled by the conditions of the late treaty. And 3d, It is a central point, in relation to reservations made by the tribes. I have already made arrangements with the proper persons, for making a trial to obtain the consent of the Indians; the house and land which we at present occupy, can readily be sold at any time for more than they have cost us.

Ever since we have been in the service of the Board, we have felt ourselves bound, under the strongest obligations, to observe a strict frugality. Permit us to live where we hope we may be most useful to the miserable Indians, and if there must be an abridgment of the support which we may deem necessary to carry our plans into effective operation, let it be of that which is given for our subsistence. I now feel as if I had rather subsist on the dried venison of the Indians, than be denied the means necessary to render the mission serviceable to them; but my resolution, in general, is too much like Peter's. It is my happiness, however, to believe that you pray for us; yea, we trust we are subjects of the intercession of One, whose prayers are heard always.

FROM MR. SAMUEL EASTMAN TO THE
CORRESP. SECRETARY, DATED

Natches, March 23, 1819.

I KNOW of no remarkable religious intelligence to communicate to you. In many of the congregations which I visit, a solemn seriousness is depicted on each countenance during the time of service, and some inquire what they shall do to inherit eternal life. The churches are receiving gradual additions, backsliders are returning, and in some instances lukewarm professors are shaking off the slumber of carelessness.

It has, in most parts of the State, become disreputable openly to deny the divine origin of the Holy Bible. But the largest part of our population is constituted of those who are stout hearted against the power of truth. I trust you will not forget how much we stand in need of your supplications. The more I contemplate the condition of those who are afar off from God, the more is my commiseration enlisted in their behalf. If well di-

rected exertions to evangelize the world are vigorously pursued by every denomination of Christians, we ought to entertain no doubt but the Lord will, in due time, make these exertions effectual. In due time shall we behold the troops of hell relinquishing their unequal warfare, laying down the weapons of their rebellion, and enlisting under the banner of Immanuel. May the followers of Christ never grow faint or weary in their labour, until the triumphs of his cross shall be extended far and wide, and the whole earth be filled with his glory!

ENGLISH BAPTIST MISSION.

SERAMPORE.

WE shall close our Review of this Mission from page 68, by introducing a few extracts from the remarks of our worthy brethren on the subject of

NATIVE SCHOOLS.

"On this subject, we can only drop a few hints as bearing on Missionary Objects; and, indeed, more is not necessary here, the plan for Native Schools being detailed in the "Hints" on that subject; and the present state of the Schools in the "First Report of the Institution for Native Schools."

"As a means of introducing the Gospel, we have had our thoughts on Schools for many years; but the obstacles in the way of rendering them efficient, appeared such as almost to render the attempt hopeless.

"Schools for mere Children, however, did not include the whole of our object: whilst these were not to be neglected, mental food was to be provided for Youths of fourteen or sixteen years of age, who are precocious far beyond those of that age in Britain; and

whose minds, as yet scarcely imbued with the madness of idolatry, were in a better state for receiving ideas than the minds of their parents. Hence, while we provided such Elementary Tables of the Alphabet and its numerous combinations of Orthography in a method new to them, and of Arithmetic on the British plan, as should render the instruction imparted superior to any thing yet seen in their own Schools, and, therefore, attract even the children of the rich; we had to select those accurate ideas of the Solar System, Geography, and General History, as well as respecting their Creator and Redeemer, and the human soul, which should enlighten their understandings, enlarge their views, and render it impossible that they should continue to hold, with these just ideas of the heavenly bodies, the earth, the nature of God, &c. that baseless system of idolatry which they had received from their ancestors.

“Should any doubt, whether the encouragement of these Schools be a proper missionary object; we would point out two or three circumstances in them, which tend to prepare Youth for the cordial reception and the profitable perusal of the Scriptures, after leaving School:

“1. Their being so completely familiarized with all the combinations of their own alphabet in the PRINTED character, must exceedingly facilitate their perusal of any printed work hereafter put into their hands; and, among the rest, of the sacred Scriptures. Every one knows, that what can be read with ease, is likely to be read often, if deemed important. To say nothing, therefore, of THE ADDITIONAL NUMBER OF READERS formed by those Schools, which they will probably increase in a tenfold degree; the superior knowledge acquired of their own multifarious alphabetic system, must render the

perusal of printed books, throughout the whole of life, that pleasant and delightful employ which reading has never yet been to the Natives of India.

“2. The knowledge which they acquire of Geography and General History, through the Compendiums put into their hands, will happily prepare them for the perusal of the Scriptures; by removing those extravagant ideas of a Chronological and Geographical nature, on which the whole Hindoo System is founded. The idea of boundless ages and endless genealogies being removed, and their notions of the size and extent of the earth corrected, they will become far better prepared to understand and believe the Sacred Scriptures, than while they imagined Mount Soomeroo to be eleven thousand yozuns high, and the whole earth to be formed of alternate continents and oceans, resembling the integuments which appear in the section of a tulip root, Hindoostan forming precisely the middle part! And their being previously familiarized with the names of persons connected with Scripture History; as Moses, David, Cyrus, Cæsar, &c. together with those of the countries and cities mentioned therein; as Egypt, Canaan, Babylon, Rome, Jerusalem, &c. must render the Scriptures far more intelligible and interesting to them than they could otherwise be.

“3. The ideas which they must previously gain, too, of the principal doctrines inculcated in the Scripture, as—the nature and perfections of God—the purity of the divine law—God’s hatred of sin—the equality of men in God’s sight—the personality of the human soul; as distinct, on the one hand, from the essence of God; and, on the other, from the spirits of the beasts that perish—the falsehood and folly of the doctrine of Transmigration—the certainty of

dying but once, and of Judgment instantly succeeding—the end of the World—the Resurrection of the body—a general Judgment—an unchanging eternity of happiness or misery: all of which occur in the various compendiums given them, often in the very words of Scripture, must naturally prepare their minds for the profitable perusal of the sacred volume.

“4. Their being accustomed, for years, to cease from their common business on the Sabbath, the natural effect of our directing the masters not to attend on that day, a direction with which even their love of ease makes them readily comply, tends by no means to dispose them for the reception of the Scriptures. Although but a mere bodily rest, and that temporary, its effect on the mind hereafter, in enabling them to understand, if not to approve what the Scriptures so fully inculcate on that subject, is not to be despised: and if Schools be continued in this country—an object which we trust the Lord will stir up the hearts of his people to secure—a brother who shall, in some future day, go into any one of these villages to make known the word, will find, on the Sabbath, a young congregation at leisure to hear; and, in the numerous passages of Scripture interspersed in their Compendiums, a text or theme, already treasured up in their minds.

“5. But the manner in which these Schools ENDEAR the European character to both children and parents, must open a way to their hearts, in a degree unknown before. A doctrine, which differs from all their former ideas, coming from a strange countenance, and exciting doubts as to the motives from which it is brought to their ears, must involve a combination of unpleasant circumstances relative to the word of life, on the reception of which their eternal

happiness is suspended, which it would be desirable to lessen, if possible. This is done by these Schools. In addition to these Youths having grown up, in some small degree, acquainted with the Gospel, their being led to contemplate with pleasure, as approving and rewarding them, the countenance of the messenger of peace, and to form a favourable idea of him as engaged in promoting their happiness in a way which they themselves deem meritorious, must create a prepossession, relative to his motives and the purport of the message which he brings, of no small value in the reception of the Gospel.

“6. When we add to all, the INCREASED NUMBER OF READERS created by these Schools, few methods will appear likely to be more effectual in preparing the way, in a Heathen country, for that faith which cometh by reading and examining the word of God.

“We cannot, therefore, but adore the goodness of God in inclining the hearts of the natives so fully to welcome these Schools, without which the whole plan must have been nipped in the bud; since, if the natives had not cheerfully sent their children, every thing else would have been useless. But the earnestness, with which they have sought these Schools, exceeds every thing that we had previously expected. Nor has the desire yet ceased. We are still constantly importuned for more Schools, although we have long gone beyond the extent of our funds. Indeed, respecting the supplies for the present year, we have to rely immediately on that Almighty Friend on whom Professor Franck drew continually; for as yet we scarcely see how half the funds will be provided, this year, for the hundred Schools already established around us. But this we know, that the Lord is able to provide, and that none who trust in him

shall be put to shame. The encouragement, indeed, which we have received from our generous countrymen throughout India, demands our warmest gratitude; and we are almost astonished to see how the natives themselves have come forward to spread light in the midst of their own country. Although their subscriptions, as yet, are not very large, in the list of Benefactors the view of one fourth being native names awakens sensations of joy and hope, which we once never expected to realize. It will not, however, appear strange, that India should not, as yet, be able to supply its own wants relative to native Schools; and we are persuaded, that those generous minds which have so fully provided the Scriptures for India will not be backward in stretching forth the helping hand to Schools: which, as to the number of readers, will increase the efficiency of the Scriptures in a ten-fold degree; and, with reference to their being perused with understanding, in a degree almost beyond belief. Meanwhile, the liberality of the friends of religion in Britain, and America will henceforth produce a re-action on the minds of the natives themselves, while they witness the generous care so unequivocally manifested for their happiness by Foreigners, distant from them so many thousand miles: a re-action, valuable, indeed, in a pecuniary point of view; but effective, beyond all calculation, in diffusing light and knowledge through the whole country. We entreat you, therefore, beloved Brethren, to bring this object before our highly-valued friends in Britain as fully as possible; and to assure them, that whatever may be contributed to the Institution for native Schools, we will sacredly devote to that object, as we have hitherto done relative to the funds subscribed for 'Translations.'

BAPTIST MISSIONARY SOCIETY. DEPUTATION TO THE NETHERLANDS.

THE Rev. Mr. Roberts, of Bristol, and Mr. Thomas Potts, of Birmingham, having been requested to visit Holland, as a Deputation from the Society, for the purpose of endeavouring to procure full liberty of conscience, and security of residence, for its missionaries in Java, reported their proceedings to a Meeting of the Committee, held at Bristol, on the 22d of September. The deputation obtained an audience of His Majesty the King of the Netherlands, who received them very graciously, and was pleased to say, that he saw no reason why the whole of their request should not be granted, and that the Society may be assured that he would do in the case whatever might be compatible with the welfare of Java.

EXTRACT OF A LETTER FROM MR. WARD, ONE OF THE MISSIONARIES AT SERAMPORE, DATED

At Sea, April 13, 1819.

My dear brother,

I HAD the pleasure of forwarding you a few lines a little before I left India; and I write this now that I may send it off as soon as I arrive at Liverpool.

I am now going to England to recruit my strength, if it be the Lord's will; to transact some business with our Society, and to collect if I can, large subscriptions for our new College, that is, a College for giving a good education to a number of young Hindoos, and the children of baptized Hindoos, Mussulmans, &c. but especially to train up pious natives for the Christian Ministry, so that in a few years India may have respectable ministers and missionaries raised out of her own churches. This appears to be an important object, and after I have received the liberality

of English Christians, I feel a desire to visit you, if you should give me encouragement that something handsome may be obtained in the principal cities of the United States for this object.

Pray for me, my dear brother, that I may have grace given me, and wisdom to act for the divine glory while absent from Serampore; that in these journeys God may smile on me, and prosper the work of my hands. And O! remember Serampore and India, in your church, family, and the closet. The powerful influences of the Holy Spirit are there much wanted. You enjoy the blessedness of seeing first one and then another fall under the word, and of hearing the anxious enquiry, "O Sir, what shall I do to be saved." You hear of these visitations all around you. You have a serious listening congregation assembled in a comfortable place: but the poor missionary collects a few unwilling hearers under a tree, or perhaps, he stands in a street or a market place, the sport and banter of half his hearers; or if seriously disposed, it is to insult him, and throw dust in his face. These are trials, but the greatest trial of all is want of more success. This will come, but in the mean time we need your prayers, and the prayers of all the churches.

Ever most affectionately yours,

WILLIAM WARD.

LONDON MISSIONARY SOCIETY.

THIS Society held its twenty-fifth annual meeting in London on the 12th, 13th, and 14th days of May, 1819. The accounts we have received of this religious festival have filled us with sensations of delight. The sermons delivered on the occasion were admirably calculated to fan the flame of

Missionary zeal. The Report, though merely an abridgment of the proceedings of the Society, occupied more than an hour; and the speeches by Mr. Wilberforce, and others, most eloquently advocated union among Christians, and persevering exertions in the support of missions. At the close of the different services, collections were made, which amounted to \$5761,65 cents.

CHURCH MISSIONARY SOCIETY.

IN reporting the proceedings of the eighteenth year, the Committee state, that both the domestic and foreign concerns of the Society have considerably advanced in extent and importance. At the former anniversary it was announced, that the income had risen from 17,000*l.* to 20,000*l.*: on the present occasion the Committee report, that it has exceeded twenty-three thousand pounds.

The Society has now seven missions—the Mediterranean, the Calcutta and North India, the Madras and South India, the Ceylon, the Australasia, the West Africa, and the West Indies. In these missions there are about thirty stations; connected with which are more than seventy schools. In these stations there are about one hundred Christian teachers, of the various descriptions of missionaries, catechists, readers of the Scripture, schoolmasters, and settlers; of which teachers, more than a fourth are married. Nearly four thousand children are receiving Christian education; and, of these, about four hundred and fifty are wholly supported at the expense of the Society: beside which children, there are many adult scholars. The gospel is, also, constantly preached to thousands of the heathen, and has been blessed to the conversion of many.

EDINBURGH MISSIONARY SOCIETY.

RUSSIA.

THE Edinburgh Missionary Society was formed in the year 1796. Having speedily obtained funds to a considerable amount, it soon after, in conjunction with the London and Glasgow Societies, actively engaged in missionary labours.

The deplorable situation of the Mohammedan tribes of Russian Tartary having been particularly brought under the notice of the Society, a mission was, in the year 1802, established at Karass, a village on the lines of Caucasus, where a grant of land was obtained from the Russian Government. Here much good has been done—The Scriptures have been translated and printed in the Turkish or Tartar language, and circulated among the natives; as well as various tracts on Mohammedanism and Christianity. A number of children redeemed from slavery, still remain at the Society's settlements, and promise to be eminently useful in diffusing the Gospel among their countrymen. Three of them are already actively engaged in missionary services; others have died in the faith and hope of the gospel. At this interesting station, the Sultan Katte-Gherry received those serious impressions which, there is no reason to doubt, issued in his true conversion to Christianity; and Messrs. Patterson and Galloway, the missionaries now labouring there, have lately observed the most hopeful symptoms of favourable impressions on the minds of several individuals around the settlement.

In consequence of the wars, which so unhappily interrupted our intercourse with Russia, the Society's operations, for some time, greatly languished. On the re-establishment of peace, a new impulse being given to the Society, two of their missionaries, Messrs.

Mitchell and Dickson, were, in the year 1815, directed to proceed to Astrachan; a city situate at the mouth of the Volga, on the Caspian Sea, where there is an abundant field of labour for many missionaries, among Tartars, Calmucks, Turks, Persians, Jews, and even Brahmins, who either constantly reside there or in the neighbourhood, or who occasionally visit it; and where there are, consequently, peculiar facilities for the distribution of the Scriptures, and tracts, in numerous languages. Maintaining a constant correspondence, and the most cordial co-operation with the Russian Bible Society, and acting in some measure as their agents in that part of the empire, during less than three years, Messrs. Mitchell and Dickson, with the assistance of James Peddie, Andrew Hunter, and occasionally a Russian pressman, have printed and published no fewer than 20,000 copies of Turkish, Tartar, and Arabic tracts; two editions of the Psalms, consisting of 5000 copies each; 5000 of a second edition of the Gospel by St. Matthew; 5000 of St. Luke's Gospel; 5000 of a second revised edition of the whole New Testament, the expense of it being defrayed by the Russian Bible Society; together with 2000 copies of St. Matthew, in the Orenburg dialect. These publications have been sent into Georgia, the Crimea, and every province of Russia where the Tartar language is spoken or read; they have reached Bucharia and Persia, and have been so extensively circulated, as to warrant the Missionaries in saying, "We have reason to believe that there are few of the tribes between the Caspian and the sources of the Indus and the Ganges, of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants, who procure them at our depository." Such, besides, is the demand for the New Testa-

ment among the Tartars throughout Russia, that in the province of Kazan alone, above 2000 copies have been most earnestly solicited; so that it is highly probable a third edition will soon be required. Accounts also have just been received, stating that the Missionaries at Astrachan have been employed by the Russian Bible Society to print 5000 copies of the whole Tartar New Testament in the Orenburg dialect, as prepared by Mr. Fraser; and at the expense of the British and Foreign Bible Society, 2000 copies of the Book of Genesis, prepared by Mr. Dickson, from the Jewish MS. in the Jagatai Tartar, found by Dr. Pinkerton at Bachcheserai, in 1816, and which promises to be a highly useful work.

Messrs. Fraser and M'Alpine are labouring at Orenburg, the capital of the Russian province of the same name, and situated about 500 miles N. E. from Astrachan.—Here the field for missionary labour is not less extensive, and hitherto has been far more prom-

ising, than either that of Karas or Astrachan. The Kirghisian Tartars have listened with eagerness to Christian Instruction, and Molonazar, whose name is well known to the friends of the mission, has made an open, and, for more than eighteen months, a steady and consistent, profession of Christianity, in which his wife has lately joined him. When Walter Buchanan, a ransomed and converted Cabardian, and a valuable missionary, was addressing the Kirghissians, Molonazar exclaimed, with tears in his eyes, "Oh! what good services have we done to God, that he should send his Son, yea his only Son, to die for such sinners as we are?" And when parting with the missionaries, he said, "Oh! I do pray you to pray for me, that I may be saved, and kept from offending God, for I do assure you I pray for you all." "He told me," says the Missionary, "that when he was alone, he could not cease to think of God, and to pray to him; and even in the market," said he, "I pray in my heart to God."

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

The Third Annual Meeting of this Society was held in the City Hotel, New-York, on Thursday, May 13, 1819.—The Hon. Elias Boudinot, President of the Society, in the chair. The Third Annual Report of the Board of Managers was read by the Rev. James M. Matthews, of New-York; from which we give the following brief extract.

"At the first organization of the Institution, it was announced to the public, that a main object of the Society is "not only to provide a sufficiency of well printed, and accurate editions of the Scriptures, but also to procure well executed stereotyp plates for their cheap and extensive diffusion." This important measure has been pursued by the Board with much attention; and they have the pleasure of stating that the Society now own the following sets of plates, and of the following descriptions.

For the whole Bible in the English language.

THREE sets of octavo size,
ONE set of duodecimo size in Brevier type, and
THREE sets of duodecimo size in Minion type.

For the Scriptures of the New Testament in English.

ONE set of duodecimo size in Burgeois type.

"In the last Report it was mentioned, that of the stereotype plates for the Bible in the French language, to be sent out by the British and Foreign Bible Society, only those for the Old Testament had then been received. The remainder have since come to hand; and the Society, of course, have now a complete set of plates for the

Bible in the French language. This must be viewed as an acquisition of importance, when it is considered how generally this language is spoken, not only in the Canadas, but in the Southern territories now belonging to, or bordering upon, the United States.

"In consequence of representations made to the Board as to the prospect of introducing the Scriptures into the parts of South America in which the Spanish language is spoken, the Board have also provided themselves with a set of plates for the New Testament in Spanish—so that the Society now own in the whole,

EIGHT sets of stereotype plates for the whole Bible, and

Two sets for the Scriptures of the New Testament.

There have been printed for the Society during the last year, 47,320 copies of the Bible, and 24,000 copies of the New Testament, which, together with the 29,500 copies of the Bible printed in the two former years, make a total of

100,820.

These are exclusive of the edition of 2,000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2,450, and which have been sufficient to meet the demand for the Scriptures in those languages until the present time. The whole making a total of

105,270

Bibles and Testaments, either obtained for circulation by the American Bible Society, or issued from its presses during the first three years of its existence. It is thought proper to add, that the present printing establishment is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

The printing of the Scriptures in the Indian languages has, in the mean time, been prosecuted as far as circumstances have permitted. One thousand copies of the Gospel of John have been printed in the Mohawk language, and the same number of copies of the Epistles of John, in the Delaware. The Board wait for nothing but approved versions of the Scriptures in these languages, in order to go on and furnish the whole or most of the Bible to the Indians in their native dialects; and as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

The number of Bibles issued from the depository in the course of the past year, is 23,870, and of New Testaments, 7,248; which, added to the Bibles issued during the two preceding years, (24,004,) make the total number issued by the Society since its organization to be FIFTY-FIVE THOUSAND ONE HUNDRED AND TWENTY-TWO Bibles and Testaments.

THEOLOGICAL INSTITUTION FOR THE BAPTISTS IN AMERICA.

To the Editors of the Am. Bap. Mag.

Gentlemen,

THE perfecting a plan for establishing a Theological Institution, and general scheme of Education among the Baptist denomination in America, with respect to candidates for the gospel ministry, having been referred by the Board of Commissioners to the Convention at its next triennial meeting; and being therefore, now, a subject of serious consideration to all concerned; with a view to the adoption of such a scheme as may be the best adapted to accomplish the interesting and important purposes proposed; I take the liberty to request that the plan laid before the Convention at its last meeting, by the President, may be published in the next number of your useful Magazine, or as early as circumstances will admit.

I make this request the rather, because the plan, though referred by the Convention to the Board, with an expression of particular respect, and though noticed by the latter body respectfully, in general terms, has yet never appeared in print, and must therefore be very imperfectly known; and because, from the most deliberate consideration I have been able to bestow on the subject, supported in part by the experience of a number of years in a portion of the Union, I am persuaded it is the best plan which has been yet laid before the public among us.

I remain your affectionate friend in the gospel,

PHILO ECCLESIAS.

Charleston, July 21, 1819.

Proposed Resolutions, including a scheme of Education, having for its object the assistance of pious young men designed for the gospel ministry, which were laid before the Baptist Convention at Philadelphia, in May, 1817.

I. Resolved, That it be recommended by this Convention, to the Baptist Churches throughout the United

States, and their adherents, to form themselves into Education Societies, for the purpose of aiding pious young men of their connexion, who appear on good evidence to be called of God to the gospel ministry, in obtaining such education as may best fit them for extensive usefulness in the cause of our Redeemer, and enable them to appear as workmen who need not to be ashamed, rightly dividing the word of truth: And likewise for assisting poor ministers, who have families, and have not obtained the advantages which are derived from a suitable education, by gratuitously furnishing them with the most necessary and useful books, to aid them in their endeavours to obtain mental improvement. For the accomplishment of which design the following scheme is submitted to the consideration of the churches.

1st. Let a charity Sermon be preached once a year, at least, in each church, and a collection made expressly for the purposes above specified; and let the monies so collected, together with any other collections, donations or bequests obtained for such purposes, be conveyed by the hands of a person specially appointed as a representative to attend the meeting of the Association to which such church belongs, and there to be deposited in a common fund, under the direction of a body of delegates similarly appointed by other churches belonging to that association; or to a number of associations, uniting in the measure as a common cause: excepting always such part of the monies (say a third part) as shall be appropriated to the establishment and support of a Theological Seminary, in our connexion, to be hereinafter described; which last sum shall be conveyed to the general fund, and be placed under the care and direction of the board of commissioners connected with this Convention, or such part of them as shall be entrusted with the superintendence of the education department.

2d. Let the body formed by the coalition of churches, as above recommended, be styled the General Committee, or Trustees of the Churches united in the Association, or Associations, and have a President, Treasurer, Secretary, and assistants, who shall be authorized to transact all necessary business as a special committee during the recess of the General Committee.

3d. Let this Committee of the churches be invested with full powers to examine applicants for the churches' bounty, with respect to their qualifications, according to the sentiment

before expressed; to wit, That ministers must be the subjects of renewing grace, be called of God to the office, and receive gifts from Jesus Christ, the great prophet of the church, to fit them for the work.

4th. Let the Committee by their proper officer, or officers, contract for the education of the young men so taken under their care, at some convenient seminary; superintend their education and morals, that the former may be promoted by due excitement, and the latter preserved in purity; a departure from which shall be considered as incurring censure and the loss of privilege. It shall also be considered as the object of their care, to secure the return of money to the fund which may have been expended at any time on the education of persons who do not, in a reasonable time after they have completed their studies, enter on the work of the ministry to the satisfaction of the committee.

5th. After young men thus provided for, have finished their classical studies, or obtained a proper acquaintance with general science, let it be the concern of the churches to place them in a situation favourable to the study of divinity. While in circumstances which prevent their obtaining more ample assistance, let the students come under the care of some pious, well-informed, and judicious minister; but when a divinity college shall have been established, according to the provision made in the constitution of this Convention, let as many of them as the respective funds of the societies, or churches, can support, be sent to said seminary; especially those who possess superior talents, together with a desire and aptness for study.

6th. As it is possible that some churches belonging to the associations may refuse or neglect to make contributions, and that embarrassments may arise from this cause, let the exclusive right of managing the business of the fund be vested in the delegates of those churches which regularly contribute to its support.

II. Resolved, That as soon as a sufficient fund shall be obtained for this purpose, the board of commissioners shall take measures for establishing, at some convenient and central situation, a Theological Seminary and Library, under the care of learned, pious professors; in which theology shall be studied in its various branches, church history, the Hebrew language, and other oriental languages, the knowledge of which is favourable to a right understanding of the sacred scriptures.

as far as the same may be found practicable and convenient, together with Biblical criticism and pulpit eloquence.

III. Resolved, That the agents, or missionaries, which may be appointed by the board of missions to travel in our own country, shall be particularly charged with the important concern of giving information to the churches of our denomination, and the publick at large, concerning the true nature and design of the scheme in which the foregoing articles are comprehended, of recommending it to their serious regard, and of affording assistance to those who may be disposed to bring it into operation, in what relates to a right beginning and organization.

EDUCATION SOCIETIES.

The information we have received on this interesting subject from the District of Maine, has been like cold water to a thirsty soul. At Waterville, Readfield, Hebron, China, Vassalboro, and other places, Societies have been formed to aid young men who are pursuing their studies for the gospel ministry.

A Society has also been formed at Sedgwick in support of the same object. We should be glad to introduce some remarks from the letter conveying this intelligence, but our limits forbid. We think we can scarcely utter a better wish for the "*District*," than that every female in it may possess the same spirit which this letter breathes.

We are gratified to learn, that the education of men called to the work of the ministry, came under the consideration of the *Bowdoinham Association*. After serious deliberation, it was

"*Voiced*, To recommend to the churches of this association the propriety of forming societies for the purpose of aiding the "Theological Seminary" lately established at Waterville; and our messengers to corresponding associations are instructed to use their influence to engage those associations to adopt similar measures."

ORGANIZATION AND INCREASE OF MISSIONARY SOCIETIES.

COMMUNICATED IN A LETTER FROM
REV. J. PECK, DATED

Dear Brother,

I EMBRACE an opportunity to inform you of the state of Zion in this region.

The Lord is pouring out his Spirit in various parts of this country. In this town he is now displaying the riches of his grace. I have, within a few weeks, baptized 17, and expect shortly to baptize a number more.

As it respects our missionary affairs, I have much to say. An occurrence recently took place which has given a fresh spring to our missionary society. A person belonging to the Stockbridge tribe of Indians visited us, and in behalf of his brethren pleaded for the assistance of the Board. This excited the attention of the society. We began to think that while the whole Christian world appeared to be engaged in spreading the knowledge of divine truth, and in sending forth the heralds of salvation to foreign climes; the poor heathen in our own country were too much neglected. The Board having reflected on the subject, and being convinced of the importance of endeavouring to ameliorate the condition of our too long neglected natives, resolved to turn their attention to the Indian tribes.

Pursuant to this resolution, an appeal to the publick became necessary. I was appointed as an agent to lay the matter before them, and to excite their liberality. In March I commenced my tour, which has been attended with success.

At Morrisville, I assisted in organizing a female society consisting of 29 members.

May 13. At Nelson a female society was formed consisting of 91 persons.

May 18. I assisted in forming a society at Solon, consisting of 25 females.

May 20. Preached in Truston, and a society of 64 females was organized.

May 24. In the village of Cazenovia, I aided in forming a female society, comprising 36 persons.

June 15. Preached at Manlius, and had the pleasure of witnessing the formation of a society of 55 ladies.

June 29. Preached at Homer, and assisted in organizing a society consisting of 32 females.

July 16. Preached to the church at German, and organized a female society of 19 persons.

In addition to the above, some liberal contributions have been made. The success I have met with encourages us to pursue the noble object we have in view. Upwards of ten years ago the "Hamilton Baptist Missionary Society" was formed for the express purpose of sending the gospel among the destitute in our vicinity: hitherto the Lord has led us on with opening prospects, till the incident before mentioned occurred, which led us to reflect on the con-

dition of the heathen in our own vicinity. There are the remains of 7 tribes in this State, and most of them are Pagans. We are convinced that Providence is loudly calling our attention to these too long neglected sons of the forest. Is not the soul of a North American Indian of as much value as the soul of a Burman or Hindoo?

We feel it to be our duty to do all we can for the heathen, both at home and abroad; and we rejoice in the privilege of acting with you in the great and honorable work of conveying the gospel to perishing sinners.

Yours affectionately,

JOHN PECK.

[Besides the success of Mr. Peck in organizing new societies for missionary purposes, he was instrumental in causing 313 individuals to join societies which had been previously formed. Editors.]

To the Editors of the Am. Bap. Mag.

Gentlemen,

As the useful work conducted by you, is designed to encourage pious and benevolent undertakings, by giving publicity to such laudable exertions as come within your knowledge; I transmit to you a succinct account of the following

INSTITUTION FOR PRAYER,

IREDELL COUNTY, NORTH CAROLINA.

On the 23d of June, 1817, a female society was organized in this place, called "*The Female Benevolent Society of Society Hill.*" The leading object of this society is, to impart instruction, and establish habits of morality among poor and destitute children, by directing their attention to the holy scriptures, and placing them at some virtuous and useful employment. They have erected a female Academy fifty feet long and thirty feet wide, finished in a plain and neat style; at which there are, at this time, fifty scholars progressing in several different branches of female education. Of these there are three on the benevolence of the society, while the rest are supported by their parents and guardians. This provision they wisely made in the constitution, to render the institution at once a public and benevolent blessing.

As I have called it "the institution for prayer," it may be necessary for me to inform you, that the society at first consisted of a few pious ladies, who, for some months previous to the adoption of the plan upon which they are now so harmoniously progressing, had been in

the habit of meeting together weekly for the purposes of prayer and praise to God. It was in this circle that the design was conceived; and, to their honour be it recorded, such has been their constant practice ever since. May it be perpetuated in the ages to come!

The school is in its infancy, having only commenced with the present year; it is, however, almost daily increasing; and, while prayer is kept in exercise in the society, it is not neglected in the school: the present pious preceptress esteeming it a duty and a privilege to invoke the blessing of the Lord, daily, on her continued exertions, knowing that success is entirely dependent upon the divine benediction.

The superintendence of the school devolves upon a committee of twelve ladies, four of whom are more publick officers of the society, viz. Directress, Vice-Directress, Treasurer, and Secretary, who in behalf of the society, beg leave to acknowledge with gratitude, the liberal patronage which they have received in support of their benevolent undertaking.*

* Our respected correspondent gives the names of the ladies and gentlemen, whose united and generous subscriptions amount to \$2072. We would insert them, but want of room must be our apology.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER TO ONE OF THE EDITORS, DATED

Marietta, Ohio, Jan. 30, 1819.

Rev. and dear Sir,

BELIEVING that the friends of Zion, do not despise the day of small things, and as some mercy drops have fallen on this place, which we hope is a prelude to a plentiful shower, I am encouraged to send you this short account for your very useful Magazine.

In November, 1817, Deacon E. Emerson, from South Reading, near Boston, came to this place. He sought in vain for some Baptist brethren for four months, when at last he found three, two in the town, and one in the vicinity. Two of them, though in this lonely situation, generally met every Lord's day, to read and pray, which they yet continue when destitute of preaching.

In March, 1818, Elder G. Evans preached in the vicinity, and baptized one person; his preaching was attended with a divine power. In July, I baptized three; two of whom owned themselves to be the fruit of Elder Evans's labours, and the third had her re-

tention called up by reading a tract from the Female Tract Society of this town, which issued in a happy conversion to God.

On the 5th of September a church was constituted of only five members, who, the next Lord's day, to their great joy, for the first time in this town received the Lord's supper. Since that time there have been seven added, and there are four others who are waiting for baptism, which is at this time deferred in consequence of my ill state of health. Several others are under serious impressions, and there are six or more Baptists in the town, who are members of distant churches, but who have not yet united with them.

There is considerable attention among the people to the word of the Lord. The prospects of the Church in this place appear to me to be flattering.

I am yours in Christian love,
JAMES MCABOY.



EXTRACT OF A LETTER TO ONE OF THE EDITORS, DATED

Newport, N. H. July 13, 1819.

Rev. Sir,

It has been thought desirable that I should give some account of the late work of God in Newport, (N. H.) and forward it to you for insertion in the American Baptist Magazine.

Before I give a particular description of the work, it will be proper to take some notice of the state of this church for some time before the work began.

For a long season the interests of religion were so low, that most of us were greatly discouraged, and we considered ourselves upon the verge of ruin. Nothing appeared encouraging, except that the Baptist Female Mite Society had enjoyed many agreeable meetings, and indulged hopes of a reformation.

About the first of November last, there began to be some appearance of the work of God. It did not seem to be introduced by means, or instruments; but by a most powerful invisible hand. In all its stages, it has been a "still small voice." No enthusiasm or intemperate zeal has appeared. It has been in some respects like a wide spreading flame. At first it began in the north part of the town; and from thence it suddenly broke out in other parts, rapidly proceeding from one place to another, until it soon became visible in every section of the town. It extended to most of the neigh-

bouring towns, in some of which the work has been very powerful. It has affected people of all ages, from seventy years, down to ten. But there is probably the greatest number of hopeful subjects among the young. When the work was at the height, meetings were attended every night in the week except Saturday; and sometimes a number of meetings on the same night. There have been some of the most refreshing meetings I have ever seen. Language would fail in attempting to describe them. How affecting must it be, to see a number of youths singing the praises of God with the highest emotions of joy, and others at the same time immoderately weeping under a deep sense of sin, and most fearful apprehensions of immediate eternal destruction! These scenes have sometimes been too solemn and impressive, to admit of a full description.

All the hopeful subjects are reconciled to the doctrine of free and sovereign grace. They generally manifest great self abasement, holy fear, and divine love. We have not observed a single instance of apostasy in those who have lately professed religion.

There have been about seven instances of heads of families, who have been the subjects of the work, and have united with the Baptist Church. Several of these were upwards of sixty years of age. And there have been some instances in which whole households have believed and been baptized. A number of the most respectable characters in the town are subjects of the work. These have been baptized and united with the church. I would also observe, that a Juvenile Missionary Society, subject to the Baptist Board of Foreign Missions, has been the fruit of the reformation. Several of the young men appear to possess promising public talents.

Thus the work, in its nature and effects, is interesting and important. "It is the Lord's doings, and marvellous in our eyes." When I look round and behold such numbers in the assembly, who a few months ago were in the full career of vanity and wickedness, but are now drawn together in Christ, by the bands of everlasting love, it affords me a striking proof, of the energy of that divine power which shall finally "gather together in one all things in Christ."

The whole number of hopeful subjects is considerably more than two hundred. One hundred and eight have joined the Baptist Church, of which one hundred and four have been baptized, and four have been received by

letter. About ninety have joined the Congregational church; and more than forty the freewill church lately formed.

It is expected that a number more will come forward to receive baptism, and join the church. The work is

now perhaps nearly at an end. But the zeal of the converts in a considerable degree still continues.

In the best of bonds, I am, Rev. Sir, your brother in the gospel,

ELISHA HUTCHINSON.

Obituary.

SARAH CARTER.

THE subject of this notice was not particularly distinguished by parentage, or personal endowments.—The only things in her history, claiming Christian consideration, are the time, character, and termination of her religious experience.

The first thirty-two years of her life were spent, alas! as too many waste a much longer period, in ignorance of God, and a lamentable indifference to their eternal interest. But it pleased Him, who had designed her for better things, to awaken her attention about two years ago, to the momentous concerns of her soul. At this time she resided in Charlestown, (Mass.) where, as she enjoyed opportunities of attending conference meetings, and of sitting under evangelical preaching, and was also favoured with the example and instructions of an amiable and spiritual female, who was an inmate in the same family, her mind became peculiarly solemn.

Her residence in this family was short, but not too short to lead her most earnestly to inquire, "what shall I do to be saved?"

Some months elapsed without any thing more special occurring as to the state of her mind, when an alarming providence arrested her attention to the subjects of death and eternity.

After a short residence in Boston, she burst a blood vessel, and was removed to her brother's house in Charlestown; where, for about five months, she languished under her disorder, and the more distressing anguish of her soul. Helpless and wretched, however, as she was, yet there was mercy in store. Received into the bosom of a family, where the tender assiduities of a brother and sister united with the affectionate attentions of her former Christian friends, her situation was peculiarly favourable. Their labours were divinely blest; their many prayers were heard; her soul was delivered from the horrible pit, and a new song put into her lips by

the Comforter, by the powerful application of the following scriptures:—1 John i. 7. Isaiah xli. 7.

In giving a sketch of the *character* of her exercises, it is due to her divine Deliverer to state, that she was not a believer in *modern*, or improved Christianity. From the day of her "great change," to the last solemn hour, she ascribed all her salvation to Him who loved her from everlasting; who sought her while wandering from him; and washed her from her sins in his own blood.

She was often exercised with a deep sense of the natural enmity of her heart, and her pollution by sin; but with the blood of atonement in view, she was kept from despondency; and in the exercise of patience, to a degree truly surprising to those, who knew that it was the very reverse of the natural temperament of her mind.

Frequently, when her long protracted sufferings drew from her friends an expression of pity, she would reply with solemn earnestness, "How can I complain: Jesus endured more for me; and how thankful should I be, that *bodily* pain is all I now suffer!"

Her affection for all who manifested their love to truth, was uncommonly ardent: and it gave her great pain to know that any external distinctions could abate their love to one another. With such views of the unity of the faith, she solicited the visits, conversations and prayers of all who loved the Lord Jesus; and never appeared so happy as while listening to those social religious exercises, which, at her earnest request, were frequently held, by members of different churches, in her chamber. The last of these meetings was held on the Lord's day evening before she died, which was peculiarly interesting, as every one present considered it; the *parting scene*. The song one read and spoken from, was this—"Having loved his own, he loved them to the

end." Every eye was suffused with tears, while her's alone beamed with joy in the transporting expectation of being very soon released from sin and suffering, and admitted into his immediate presence.—These eyes were closed in death, the following Wednesday, after a succession of the most severe struggles with the last enemy; during which she would not be restrained from talking with every one who came to look upon her. Some she warned—some she exhorted; and to all she recommended Jesus as the only hope and friend of the guilty. To an own sister, who attended her, she repeatedly addressed the most moving entreaties to seek an interest in Christ, and not to rest until she found rest in him: and a few hours before her departure, when in extreme pain, she exclaimed with increased earnestness, O Maria, Christ is precious now—do you seek him, and you shall find him.

In recording the *effects of grace* upon this interesting female, it cannot escape notice, that notwithstanding she had lived so long a stranger to religion—after it pleased God to reveal his Son in her, the advancement she made in the knowledge of the truth, in the short period of nine months, and while exercised with constant bodily pain, was truly surprising. Her affectionate sister, who had witnessed, and had endeavoured to alleviate the anguish of her soul, while under the most powerful convictions of sin for the first five months she was with her—and was now anxiously watching for the first dawn of light, relates, that when that happy moment arrived, she not only became a *new creature*, but her conversation was so intelligent, serene and heavenly, that she listened to her as to a heavenly instructor. Hence, we may safely conclude, that she was taught by the Holy Ghost, without whose divine instructions none ever did or ever will call Jesus Lord.

SARAH SEAMAN'S.

MRS. SARAH SEAMANS, the late amiable consort of the Rev. Job Seamans, was the eldest daughter of Valentine Estabrooks, Esq. She was born in Johnson, (R.I.) about two miles from Providence. When she was twelve years old, her father removed with his family to Sackville, county of Cumberland, and Province of Nova Scotia. Nothing remarkable occurred in her early life until she was 17 years of age. At that time there was a very powerful work of God amongst her neigh-

bours; many believed, were baptized, and formed into a church. She, and the person who was afterwards her husband, were both struck under powerful convictions at a meeting for baptism. Both of them through divine grace obtained a hope soon after, were baptized and joined the same church.

Some years after this event, they removed their relation to the Baptist Church in Attleborough; and afterwards, with a few others, united in constituting the Baptist Church in New-London, (N. H.) With that church, she and her husband, who still lives to mourn his great loss, lived in the greatest harmony and peace, for several years.

She possessed an amiable disposition; was kind, sympathising, and benevolent. She was ever ready, according to her ability, to afford relief to the poor and needy. Free from a contentious spirit, it was her constant aim to live in peace with her neighbours. She manifested all the feelings of a tender mother towards her children; and was unwearied in performing all the kind offices of parental love. Nor was this all. Her concern for their immortal interests was constantly displayed. She taught and exhorted them with many tears. Her closet has doubtless often witnessed her prayers, and supplications for their salvation. And it is believed that her ardent desires and exhortations with them have not been unavailing; for besides two of them who belonged to the church before, she had the great satisfaction, a little previous to her death, of seeing three more of her children hopefully brought to the knowledge of the truth.

It evidently appeared that Mrs. Seamans was one who walked in the path of the just, which as a shining light, shineth more and more unto the perfect day. In her younger years she was at times greatly tried respecting her state. This caused many fears of death. Many tears were shed in those trying hours. Nor could she obtain relief without some appropriate text of scripture brought home to her troubled mind. In one of these conflicts, her mind was greatly relieved, and a joyful and comfortable state ensued, from that blessed word, 2 Sam. xxi. 42. "The Lord liveth, and blessed be my rock, &c." Her husband, by her particular request, preached from the same words the next Lord's day; which was peculiarly refreshing to her mind. In later years she has gradually gained strength; so that she has more generally enjoyed the comfortable assurance of hope.

Soon after she was taken with that lingering disorder which terminated her earthly existence, her mind by degrees became more calm. She felt satisfied for months before her death, that her time was short. Yet she never seemed to be moved. At one time she said to her husband, "I am not afraid to trust myself in the hands of God." At another time, when she was chiefly confined to her bed, he went to her bed-side, and she looked up to him and said, "Well, you and I must part, but it will be but a little while." At another time, he asked her if she was willing to go and leave him and the children in this sinful and troublesome world? After a pause, she said, "If I could be of any service to you, I should be willing to stay a little longer."

Lord's day, April 18th, she was exceedingly sick: it was evident that she could not live long. She had her children round her bed, and talked with them upon their soul's concerns in a most affecting manner. She related as much of the dealings of God with her as her strength would admit,

and told her husband that she would at some future time relate to him some things in her experience, that he might record it on paper. But this she never was able to do. Her mind appeared to be entirely calm—With her, death had wholly lost his sting.

On Tuesday, 27th of April, 1819, this excellent woman resigned her soul into the hands of her dear Redeemer, without a struggle or a groan. O! what a scene of sorrow and woe! Her husband and children around her dying bed, all drenched in tears! Then he resigned up to God (who gave her to him) the dearest earthly comfort which he ever enjoyed.

She would have been 69 years old the 14th day of this present month; and if she had been spared to her husband until the tenth day of next August, they would have lived together 50 years. She was the mother of six sons and six daughters, and has left the husband of her youth now in his advanced years, and eight children to mourn their irreparable loss!

New-London, June 30, 1819.

Ordinations, &c.

ORDAINED on the 29th of July, the Rev. JOHN FINLAY, to the pastoral care of the Baptist Church in Albany. The Rev. Archibald MacLay, of New-York, preached an appropriate sermon from Colossians i. 28. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Rev. Francis Wayland, of Saratoga Springs, offered up the consecrating prayer, assisted in the imposition of hands by all the ministers present. Rev. Charles G. Summers first delivered an address to the candidate, and then a charge to the church. Rev. Joshua Bradley, late pastor of the church, presented the right hand of fellowship; and Rev. Stephen Olmstead, of Schoharie, made the concluding prayer. The services were performed with christian solemnity, in the presence of a very numerous, respectable, and attentive auditory.

—At St. Johns, (N. B.) June, 1819, Mr. DAVID NUTTER, to the work of an Evangelist. Sermon by Elder J. S. Harding, from Psalm lxxviii. 11. "The Lord gave the word; great was the company of those that published it."

Ordaining prayer by Elder Thomas H. Chipman; charge by Elder Edward Manning; right hand of fellowship, by Elder Drinkwater; concluding prayer, by Elder Crundel.

The New Brunswick and Nova Scotia Association met at St. Johns, in June last. We are gratified to learn that Missionary exertions are extending among them. One of the brethren informs us that about 400 dollars were collected the last year, principally by Female Mite Societies. This acquisition to their Treasury has enabled them to employ five Missionaries for a part of the time, the ensuing year.

—At Hopkinton, (R. I.) April 4, 1819, Messrs. William B. Mason, Daniel Boon, and Thomas V. Wells, were ordained to the work of the ministry among the seventh-day Baptists. A pathetic discourse was delivered by the Rev. Henry Burdick, of Newport, (R. I.) from Tit. i. 5. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." All the services were performed with becoming

decorum, in the presence of a numerous and solemn assembly, while tears of joy fell from the eyes of the children of God.

—Also, at the same place, and by the same officiating ministers, Mr. Amos R. Wells was ordained to preach the gospel. Sermon by Elder H. Burdick, from 1 Tim. iv. 6. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and good doctrine, wherunto thou hast attained." The solemnity and feeling manifested on the occasion, were similar to what were witnessed at the preceding services.

INSTITUTIONS FOR THE DEAF AND DUMB.

While we rejoice in the formation and success of societies which are specially designed for the propagation of the gospel at home and abroad, we would not be indifferent to other Institutions which confer important benefits on any unfortunate class of human beings.

Asylums for the deaf and dumb have strong claims on the attention and charity of the public. Indeed, we are surprised, that amongst so many charitable Institutions with which our country abounds, not one was established for unfortunate mutes till about 3 years ago. They could not plead their own cause, and it would seem that no one pleaded for them. They had however a friend in heaven, who was not unmindful of their situation. By an affecting providence which occurred at Hartford in the case of a lovely child who lost her hearing, the sympathies of Rev. Mr. Gallaudet were powerfully awakened, and his determination fixed, that he would, if possible, gain a knowledge of the mode of instructing the deaf and dumb. For this purpose he visited the Institutions in England, Scotland and France. At Paris, he not only succeeded in his determination, but was allowed to bring with him to the United States a remarkable pupil of the Abbe Sicard. Under these auspices the Institution at Hartford commenced its operations in 1816; and has prospered beyond the most sanguine expectations of its friends.

A society having the same object in view has been established in the city of New-York. It is conducted by the Rev. Mr. Slossbury, who manifests a deep interest in the welfare of the pupils committed to his care. The Leg-

islature of New-York has made appropriation of \$10,000 to this Asylum; and by a vote of the last Legislature of this Commonwealth \$4,000 are to be annually appropriated towards the expenses of board and instruction of such deaf and dumb persons at the Asylum at Hartford, whose parents or guardians are not able to support them there.

We shall close these brief statements with an extract of a letter from a father to his child who is deaf and dumb, dated

New-York, June 24, 1819.

I HAVE read this week the "Report of the Institution for the Deaf and Dumb at Hartford," with which, I was much pleased. There are more than fifty of these poor unfortunates, who have made an astonishing improvement in reading and writing.

The "Report" informs the public, that as much as possible the managers supply the place of parents, and make their abode like the parental roof. They use little or no correction. A rebuke or admonition is the chief punishment to which they resort. They do not admit a spirit of rivalry in the school. With these arrangements your Papa is very much pleased. They serve to reconcile him to the idea of committing his dear A— to their care.

It affected me very much, when I read the above Report, to find with what solicitude these pupils fix their eyes on their guardians, while, in the language of the deaf and dumb, prayer is offered to him, who needs not the utterance of the lips, but looks at the heart. Several of them have been known to retire, and in their expressive manner have prayed to their Father in heaven. The question has been frequently proposed by them to their teachers: Does God understand the signs of the deaf and dumb? When answered in the affirmative, the smile of joy and gratitude has irradiated their youthful countenances. One of these pupils has made a profession of religion, and gives satisfactory evidence of personal piety. Oh that this may one day be the case with my dear A—, then I shall be ready to say, "Lord, it is enough!" Surely I can have no greater joy than to see my dear children walk in the truth. Whatever the Lord is pleased to give or to withhold of his earthly nature I leave with him, but for one thing I daily pray, that my dear daughters may be enriched with the grace of God, and I love that Saviour whom angels followed to the cross, and manifested their attachment to him.

early dawn on the third day by visiting his sepulchre.

Yesterday in company with I visited the Deaf and Dumb Institution of this city. There are fifty-two scholars. One gentleman was there who has three children in this school, and one at home in the same situation. I told one boy who came to me that I had a dear girl who was deaf and dumb. With a sorrowful countenance he went and informed Miss Stansbury his preceptress. He then returned and wrote on his slate,

"I is very sorry." Many of the children gave indications of being very intelligent and attentive. Ah! my dear A—, you were much on my mind while I was there. It was a scene not to be witnessed by me without strong feelings. I could not suppress the tears to which various sensations gave birth. May he who can make the deaf to hear, and the dumb to speak, bless these children of affliction, and O! may the Almighty, and merciful God bless you, my dear child.

Contributions presented by Rev Geo. Evans, for the Bapt. Miss. Soc. of Mas.

From Col. Ross, on Ruffs Creek, Pa. Nov. 1817	1,00	Publick collection at Marietta, O. Mar. 1, 1818.	4,03
do. a few individuals, Warren Township, Belmont Co. Ohio. Nov. 1817.	1,75	do. do. at Adams Township, on the Muskingum, Ohio, March, 1818.	3,62
Publick collection at Reedy Wood Co. Virginia, Feb. 1818.	7,44	do. do. at Roxbury, on the Muskingum, Ohio, March, 1818.	2,71
From Mr. Moses Pitcher, Parkersburgh, Wood Co. Virginia.	2,00		26,77
From two individuals on Duck Creek, near Marietta, Ohio.	75	CT In the last Report of the Treasurer, the following was omitted:	
From a few persons on the small Muskingum River, Ohio.	3,42	By cash fr. Dea. D. Goodwin, Charlestown,	6,00

Received on account of the Baptist Board of Foreign Missions.

June 21.	By Messrs. L. A. Pierce, Waynesboro, Ga. Theological Institution,	10,00
25.	By Mrs. S. Handy, Female Society, Fredonia, Chautaugus County, N. Y.	15,00
	By Mr. B. Colburn, Treasurer of the Norfolk Co. Mass. Mission Society,	75,00
23.	By Hon. M. B. Talmage, New York, on account of Lunary,	5,00
July 1.	By July Quarter, Interest of publick stock,	254,23
	By do. do. New York State, do.	60,00
10.	By Mr. B. Sears, Franklin Association, Delaware Co. N. Y.	100,00
15.	By Bank of America Dividend,	0,00
Aug. 3.	By Mrs. Anna Manning, Perth Amboy Female Mite Society,	28,00
6.	By Mrs. S. B. Lindsey, New Canaan Cent Mite Society,	8,50
	By John Withington, Esq. from the Fayette and Mulberry street N. York For. Mis. Soc.	546,54
7.	By Rev. Caleb Douglass, Whitestown, N. Y. Foreign Mission Society,	47,59
	By do. do. do. Female Mite Society,	23,00
	By Rev. Benjamin Budlong, from Elder Douglass,	39,41
12.	By Rev. Jacob Browne, from the Church in Mount Pleasant,	1,47
	By Rev. Charles Sumners do. Troy, N. Y.	20,17

JOHN CAULDWELL, Treasurer.

\$1042,91

Poetry.

LINES WRITTEN IN AFFLICTION.

HOPE.

COME, sweet hope! my cares beguile,
Dry the tears which fill mine eye,
Teach me in distress to smile,
Raise my views above the sky.
Let me feel thy balmy power,
Be an anchor to my soul
In the dark and threatening hour,
When the waves of sorrow roll.
Let me feel thine influence pure,
Giving at length to conquer sin,
Then, I trust can endure,
Having heaven and peace within.

When the monster Death shall come,
With his charge to bear me hence,
May the hope of heaven my home,
Lift me up from flesh and sense.
Then, with joyful lips I'll sing,
Grave! where is thy victory?
Monster, Death! where is thy sting?
From your thralldom I am free!
Though the earth will be my bed,
When the springs of life give way:
In the mansions of the dead,
Hope shall point to endless day.

JANE.

TO READERS AND CORRESPONDENTS.

The paper to which Amicus refers on the "Leviathan" mentioned in the book of Job, has not been received. We are apprehensive that no real advantage would arise from inserting the communication on "Women's Rights." Those who deny the general principles which are advocated by our correspondent, are not likely to be readers of our Magazine; and if they were, we should despair of their being convinced by any arguments, till we knew that they had become humanized.

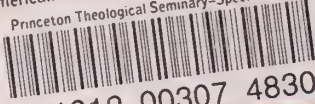
Y. has been found and will appear in our next number.
An Obituary of Mrs. F. is now in the press of Rev. Dr. Furman of Charleston, S. C. will appear in our next. We have received intelligence of one or two Ordinations and the constitution of two Churches; one at Braintree, the other at North-Providence; but the accounts came too late for this number.

Date Due

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